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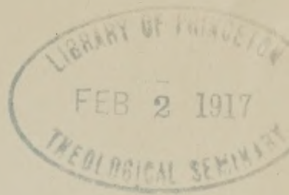












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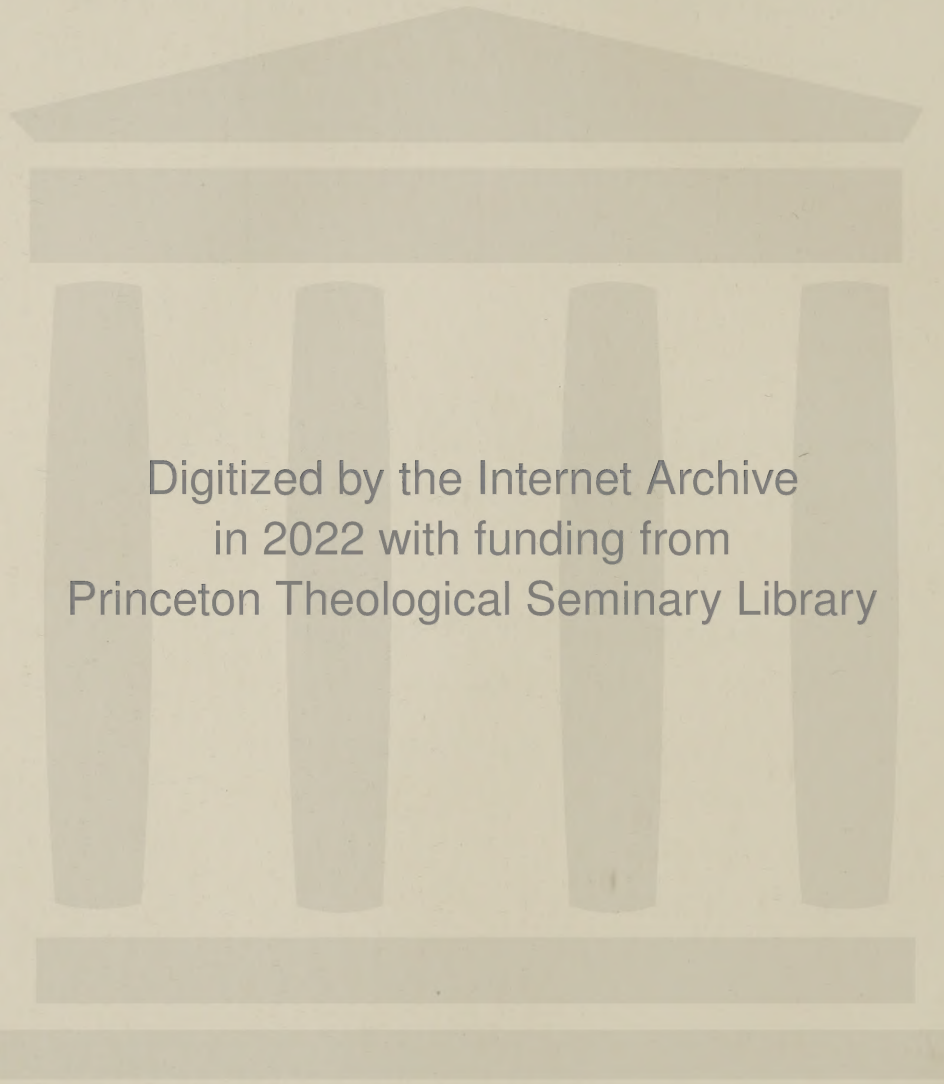
LISTS OF PERSONAL NAMES FROM  
THE TEMPLE SCHOOL OF NIPPUR

—  
A SYLLABARY OF PERSONAL NAMES

BY  
✓  
EDWARD CHIERA

PHILADELPHIA  
PUBLISHED BY THE UNIVERSITY MUSEUM  
1916





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## BIBLIOGRAPHY AND ABBREVIATIONS

- AJSL *American Journal of Semitic Languages and Literatures.*  
 ADD C. H. W. Johns: *Assyrian Deeds and Documents* (3 vols.).  
 BA *Beiträge zur Assyriologie.*  
 BAD G. A. Barton: *Sumerian Business and Administrative Documents from the Earliest Times to the Dynasty of Agade* (UMBS, Vol. IX, No. 1), Philadelphia, 1915.  
 BB A. Ungnad: *Babylonische Briefe aus der Zeit der Hammurapi-Dynastie* (Vorderasiatische Bibliothek), Leipzig, 1914.  
 BC C. Bezold: *Catalogue of the Cuneiform Tablets in the Kouyunjik Collection in the British Museum* (5 vols.).  
 BE *Babylonian Expedition of the University of Pennsylvania, Series A.*  
 BL A. Ungnad: *Babylonian Letters of the Hammurapi Period* (UMBS, Vol. VII), Philadelphia, 1915.  
 BM British Museum.  
 Br R. E. Brünnow: *A Classified List of Cuneiform Ideographs*, Leyden, 1887.  
 CB C. E. Keyser: *Cuneiform Bullæ of the Third Millennium B. C.* (Bab. Records in the Library of J. P. Morgan, Pt. III), New York, 1914.  
 CBS *Catalogue of the Babylonian Section.* All tablets here quoted belong to the First Dynasty of Babylon and will be published by me in Vol. VIII, No. 2, of the present Series.  
 CPN A. T. Clay: *Personal Names of the Cassite Period* (Yale Or. Series, Vol. I), New Haven, 1912.  
 CT *Cuneiform Texts from Babylonian Tablets in the British Museum.*  
 DP Allotte de la Fuie: *Documents Présargoniques*, 1908-12.  
 DSGI F. Delitzsch: *Sumerisches Glossar*, Leipzig, 1914.  
 DSGr F. Delitzsch: *Sumerische Grammatik*, Leipzig, 1914.  
 DTA A. T. Clay: *Documents from the Temple Archives of Nippur* (UMBS, Vol. II, Nos. 1 and 2), Philadelphia, 1913.  
 GT A. Poebel: *Grammatical Texts* (UMBS, Vol. VI, No. 1), Philadelphia, 1914.  
 GTD H. de Génouillac: *Tablettes de Dréhem*, Paris, 1911.  
 JA *Journal Asiatique.*  
 JAOS *Journal of the American Oriental Society.*



- Jastrow, Rel. M. Jastrow, Jr.: *Die Religion Babyloniens und Assyriens* (2 vols.), Leipzig, 1905-12.
- JRAS *Journal of the Royal Asiatic Society.*
- HAV *Hilprecht Anniversary Volume*, 1909.
- HGT A. Poebel: *Historical and Grammatical Texts* (UMBS, Vol. V), Philadelphia, 1914.
- HLC G. A. Barton: *Haverford Library Collection of Cuneiform Tablets, or Documents from the Temple Archives of Telloh* (3 parts), Philadelphia, 1905-14.
- HPN E. Huber: *Die Personennamen in den Keilschrifturkunden aus der Zeit der Könige von Ur und Nisin* (Assyr. Bibliothek, Vol. XXI), Leipzig, 1907.
- HT A. Poebel: *Historical Texts* (UMBS, Vol. IV, No. 1), Philadelphia, 1914.
- In *Inventaire des Tablettes de Tello Conservées au Musée Impérial Ottoman* (Mission Française de Chaldée). Divided:
- In I F. Thureau-Dangin: *Textes de l'Époque d'Agadé*, Paris, 1910.
- In II H. de Génouillac: *Textes de l'Époque d'Agadé et de l'Époque d'Ur*, Paris, 1911.
- In III H. de Génouillac: *Textes de l'Époque d'Ur*, Paris, 1912.
- In IV L. Delaporte: *Textes de l'Époque d'Ur*, Paris, 1912.
- LAD E. Chiera: *Legal and Administrative Documents from Nippur, chiefly from the Dynasties of Isin and Larsa* (UMBS, Vol. VIII, No. 1), Philadelphia, 1914.
- LBD A. Poebel: *Babylonian Legal and Business Documents from the Time of the First Dynasty of Babylon, chiefly from Nippur* (BE, Vol. VI, Pt. 2), Philadelphia, 1907.
- LC F. Thureau-Dangin: *Lettres et Contracts de l'Époque de la Première Dynastie Babylonienne*, Paris, 1910.
- LTD S. Langdon: *Tablets from the Archives of Drehem*, Paris, 1911.
- MA HWB W. Muss Arnold: *A Concise Dictionary of the Assyrian Language*, Berlin, 1905.
- Man *Obelisque de Manishtusu*, published by Scheil in MDP, Vol. II.
- MAP B. Meissner: *Beiträge zum Altbabylonisches Privatrecht* (Assyr. Bibliothek, Vol. XI), Leipzig, 1893.
- MDP *Delegation en Perse. Mémoires.*
- Nic M. V. Nikolskji: *The Most Ancient Documents of the Chaldean Epoc* (in Russian), Petrograd, 1908.
- OBTR R. J. Lau: *Old Babylonian Temple Records*, New York, 1906.
- OLZ *Orientalistische Literatur-Zeitung.*
- PB A. Deimel: *Pantheon Babylonicum* (Scripta Pontificii Instituti Biblici), Romae, 1914.



Pt. II, } Pt. III }	The two following parts of the present volume.
PSBA	<i>Proceedings of the Society of Biblical Archæology.</i>
IR, IIR, IIIR } IVR, VR }	H. Rawlison: <i>The Cuneiform Inscriptions of Western Asia</i> (Vol. I-V).
RA	<i>Revue d'Assyriologie et d'Archéologie Orientale.</i>
RPN	H. Ranke: <i>Early Babylonian Personal Names, from the Published Tablets of the so-called Hammurabi Dynasty</i> (BE, Series D, Vol. III), Philadelphia, 1905.
RT	<i>Récueil de Travaux Relatifs à l'Assyriologie et à l'Archéologie Orientale.</i>
RTCh	F. Thureau-Dangin: <i>Récueil de Tablettes Chaldéennes</i> , Paris, 1903.
RTIh	G. Reisner: <i>Tempelurkunden aus Telloh</i> (Mitt. aus den Orient. Sammlungen, Heft XVI), Berlin, 1901.
SAD	D. W. Myhrman: <i>Sumerian Administrative Documents from the Second Dynasty of Ur</i> (BE, Vol. III, Pt. I), Philadelphia, 1910.
SAI	B. Meissner: <i>Seltene Assyrische Ideogramme</i> , Leipzig, 1909.
SAK	F. Thureau-Dangin: <i>Die Sumerischen und Akkadischen Königsinschriften</i> , Leipzig, 1907.
ST I	M. I. Hussey: <i>Sumerian Tablets in the Harvard Semitic Museum, chiefly from the Reigns of Lugaland and Urukagina of Lagash</i> (Harvard Sem. Series, Vol. III), Cambridge, 1912.
ST II	M. I. Hussey: <i>Sumerian Tablets in the Harvard Semitic Museum from the Time of the Dynasty of Ur</i> (Harvard Sem. Series, Vol. IV), Cambridge, 1915.
TC	L. Legrain: <i>Tablettes de Comptabilité, etc., de l'Époque de la Dynastie d'Agadé</i> (Mémoires de la Mission Archéologique de la Susiane, Vol. XIV), Paris, 1913.
TD	H. de Génouillac: <i>La Trouvaille de Dréhem</i> , Paris, 1911.
TRU	L. Legrain: <i>Les Temps des Rois d'Ur</i> (Bibl. de l'École des Hautes Études, Vol. 99), Paris, 1912.
TSA	H. de Génouillac: <i>Tablettes Sumeriennes Archaïques</i> , Paris, 1909.
UMBS	Univ. of Pennsylvania. The Museum. Publications of the Babylonian Section (Present Series).
VS	<i>Vorderasiatische Schriftdenkmäler der Königlichen Museen zu Berlin.</i>
ZA	<i>Zeitschrift für Assyriologie.</i>





## PREFACE

The tablets which are published in this volume have been collected by me out of all the classified and unclassified material forming part of the collections of the University Museum which are now available to students.

When I was planning my work, it was my intention to publish all the tablets in a single volume. It became soon apparent, however, that the number of texts was too large for a single book, and that it was necessary to divide it. Fortunately, there was no uncertainty as to how the work was to be divided, since the texts themselves naturally fall together into three distinct groups: (1) The Syllabary of Personal Names, which is here presented and the special characteristics of which are discussed in Chapter II. (2) The Lists of Akkadian Personal Names (Pt. II), to which has been added a long list of Amoritic, or West-Semitic, names. (3) The Lists of Sumerian Personal Names (Pt. III), which will also contain in appendix six tablets from Yokha, partly written in Akkadian.

Both groups of lists will be discussed in detail in the introductory chapters of Pts. II and III. Complete dictionaries of Nominal and Verbal Elements, both Akkadian and Sumerian, will be found in Pts. II and III respectively. The latter part will also embody an alphabetical list of all names found in the volume. A general idea of the contents of the following two parts may be gathered from the lists which have been published in this book, since they were written either on the obverse or on the reverse tablets which rightly belonged there. For

Akkadian names cf. 19, 20, 22, 38, 47; for Sumerian names, 3, 26, 53, 60.

It is a pleasant duty for me to thank Prof. Morris Jastrow, Jr., to whom this volume has been dedicated, for having read the present part in manuscript, and having offered to me many valuable suggestions. I am also indebted to my former teacher, Prof. A. T. Clay, for having permitted me to include in this volume about twenty tablets which had been assigned to him for publication. These will appear in Pts. II and III.

Lastly, I wish to express my gratitude to Dr. G. B. Gordon, the Director of the Museum, for his help in the preparation of this work. But for him, this volume could never have appeared in its present complete form.

EDWARD CHIERA.

PHILADELPHIA, January 1, 1916.



## INTRODUCTION

### SURVEY OF THE FIELD

Within the last few years great emphasis has been placed on the study of Semitic personal names. Their contribution to the knowledge of the Semitic languages, and especially to a proper understanding of the prevailing religious ideas and beliefs, has been well pointed out by several scholars.<sup>1</sup> As a result of this study in the Assyro-Babylonian field, have appeared several important works, in which the names of the different historical periods have been collected, translated and commented.

In the Sumerian field, we are fortunate in having the standard work of Huber: *Die Personennamen in den Keilschrifturkunden aus der Zeit der Könige von Ur und Nisin* (Leipzig, 1905), and a very important dissertation by A. Poebel: *Die Sumerischen Personennamen zur Zeit der Dynastie von Larsam und der ersten Dynastie von Babylon* (Breslau, 1910) which, probably because of its small size, does not appear to have received all the attention it properly deserves.

For the period of the First Dynasty, we are chiefly indebted to H. Ranke, who first published a dissertation on *Die Personennamen in den Urkunden der Hammurabi-Dynastie* (Munich, 1902), and afterwards enlarged it into a volume called *Early Babylonian Personal Names, from the Published Tablets of the*

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<sup>1</sup> Cf. especially the important work of C. H. W. Johns on *The Religious Significance of Semitic Proper Names* (*The Boblen Lectures* for 1910, Cambridge, 1912), which deals especially with Babylonian and Assyrian personal names; the Introductions to the works of Ranke and Huber, and an article of G. A. Barton: *Religious Conceptions Underlying Sumerian Proper Names*, in the *AJSL*, XXXIV (1915), pp. 316-20.

so-called *Hammurabi-Dynasty* (BE, Series D, Vol. III, Philadelphia, 1905).

My former teacher, Prof. A. T. Clay, with his volume *Personal Names from Cuneiform Inscriptions of the Cassite Period* (Yale Oriental Series, Vol. I, New Haven, 1912), has admirably covered a period which had hitherto been neglected.

Coming to more recent periods, it is only necessary to mention the well-known work of K. L. Tallqvist: *Neubabylonisches Namenbuch zu den Geschäftsurkunden aus der Zeit des Šamaššumukin bis Xerxes* (Helsingfors, 1905), and another volume of the same author: *Assyrian Personal Names* (Leipzig, 1914).<sup>1</sup>

In a more restricted field, we have also other important contributions. In the year 1897 M. V. Scheil published an article entitled: *Listes Onomastiques Redigées d'après les Textes de Šargani, et de la Deuxième Dynastie d'Ur* (ZA, 12, pp. 331-47). He collected there about five hundred names, written in the original cuneiform characters, and accompanied them with an introduction, dealing with the importance of the study of the personal names. J. Hoschander wrote a very important dissertation on *Die Personennamen auf dem Obelisk des Maniš-tusu*, of which the first part only has unfortunately been published in ZA, 20 (1907), pp. 246ff. P. Dhorme in two articles: *Les plus Anciens Noms de Personnes à Lagash* (ZA, 22, pp. 284-316) and *Les Noms Propres Babyloniens à l'Époque de Sargon l'Ancien et de Narâm-Sin* (BA, 6, Heft 3 [1907]), collects and translates a large number of names. Lastly, A. Ungnad, in *Die Eigennamen der Dilbater Urkunden* (BA, 6, Heft 5 [1909]), presents a very good study of old Babylonian personal names.

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<sup>1</sup> Owing to the present conditions, it has been impossible for me to obtain a copy of this work. This will explain why the book has not been quoted in the body of the volume.



In addition to these, the editors of Cuneiform Documents, especially in the case of letters or business documents, have generally added a list of all the personal names contained in them. This commendable practice, besides rendering much quicker and simpler the work of collecting such names, is also a tribute paid to the importance of their study. A great amount of ingenuity and erudition has thus already been devoted to this special field; this book, however, does not need an apology for its existence. Up to the present, the scholars who have been working on the personal names have been obliged to gather them out of the existing literature, and especially from the letters and the business documents. Such work was subject to a very great handicap. As we all know, in the original texts proper names are mixed, without regard to language or meaning. We are not surprised to find on the same tablet names written in Akkadian, Sumerian, or even in foreign languages. While in most of the cases there is no difficulty in dividing the Sumerian from the Akkadian names, and the Akkadian from the Amoritic, still in many instances such classification is difficult, and sometimes impossible.

The documents published in this volume will permit us to make a further step in the study of personal names, since they give us such names as had already been classified by the old Babylonian scribes. The scheme of classification differs, but in every tablet we find either lists or groups of names of the same language.<sup>1</sup> What an advantage this is, can only be determined after a careful study of all the names.. But Pt. I of this volume carries us even a step further: besides giving us groups of names of the same language, it also classifies together names which are related to each other in meaning or formation.<sup>2</sup>

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<sup>1</sup> Cf. discussion on p. 32.

<sup>2</sup> Cf. discussion on p. 31 f.

## PROVENANCE OF THE DOCUMENTS

All the tablets here published<sup>1</sup> belong to the Temple School of Nippur. We have here, therefore, the work of the pupils of a school which had been attached to an old Babylonian temple. Such texts are well known, since the library of Aššurbanipal contained a good number of them; they did not, however, reach us in their originals, but through late copies of Assyrian scribes. It is therefore a privilege to be permitted to study closely the work and the methods of such schools. The results of this study are very interesting, and to them a special chapter has been devoted (Ch. III).

But the class of school texts is by no means exhausted with the lists of personal names: besides them students have copied, and therefore have unconsciously preserved for us, much very valuable material. The Museum of the University of Pennsylvania is fortunate in possessing a very large number of lists of trees and wooden instruments, plants, stones, vessels, names of gods, officials, etc. All of these lists are Sumerian, and some of them contain also the Akkadian equivalent of the names:<sup>2</sup> besides these lists, students copied models of legal documents,<sup>3</sup> syllabaries, historical and grammatical texts,<sup>4</sup> mathematical and metrological tablets,<sup>5</sup> and much more of a miscellaneous character.<sup>6</sup>

The chief interest of the students was not in what they copied, but in the practice which they derived therefrom, and it consequently happens that in many school exercises the

<sup>1</sup> With the exception of the Yokha tablets (Pt. III, 51-57), for which cf. below, pp. 17 and 44.

<sup>2</sup> Cf. Poebel, HGT, Nos. 133-4, 144-5-6-7, 152, etc.

<sup>3</sup> Two specimens published by me, LAD, 101-2.

<sup>4</sup> Many of them are to be found in HGT.

<sup>5</sup> Cf. Hilprecht, BE, Series A, Vol. XX, Pt. I.

<sup>6</sup> Cf. description given by Hilprecht, BE, Series D, Vol. V, Pt. I, p. 14 ff.



obverse contains very different material than that of the reverse. When such was the case, in the documents edited in this volume, only one of the faces of the tablet has been published.<sup>1</sup> While being aware that it would have been very interesting to have the documents in their entirety, still it seemed to me more advisable to reserve such parts which did not properly belong in this volume for future publication in their proper place. Otherwise it would have been necessary either to republish them, or to cause great inconvenience to the reader by continuously referring to different volumes.

A good illustration of the little importance which was attached by the Babylonian scribes to the subject matter of their exercises is furnished by Pt. I, 63, which changes its subject three times. The obverse begins with a list of woods: then two horizontal lines mark the change, and we find a list of mixed personal names: *u-bar-ru-um*, *ku-ri-tum*, *lù-nibru<sup>ki</sup>*, *ninni-ma-an-sí*, *iš-ta-a-a*; on the reverse is inscribed a section of the Syllabary of Personal Names.<sup>2</sup>

The six tablets which do not come from Nippur (Pt. III, 51-7) have been selected from the results of an excavation of Dr. Peters at Yokha.<sup>3</sup> They are of very great importance, because they prove to us the existence of another temple school, which was as old as that of Nippur, and produced texts very similar to those excavated there.<sup>4</sup>

#### AGE OF THE DOCUMENTS

School texts being always left undated, there are only two means of ascertaining the probable age of the tablets:

<sup>1</sup> Cf. Description of the Tablets, on p. 80 ff.

<sup>2</sup> Col. I, Nos. 51-52, Col. II, Nos. 74-82 of the list given on pp. 53-7.

<sup>3</sup> Cf. Peters: *Nippur*, Vol. II, pp. 283 ff.

<sup>4</sup> Cf. description on p. 44.

(1) The form of the characters and (2) the religious ideas and names of deities occurring in the personal names. Of these two, the palæographical argument is the more reliable and, on the strength of it, we can confidently assign the great bulk of the tablets to a period corresponding to the beginning of the First Dynasty of Babylon or, since at that time Nippur was under the sway of the Isin rulers, to the second part of the Dynasty of Isin.<sup>1</sup> Some of the texts (cf. Pt. I, 7) could very well be placed even towards the end of the First Dynasty, but we must remember that no documents from Nippur have reached us for the period which lies between the 29th year of Samsu-iluna and the Cassite invasion.<sup>2</sup> Our *terminus a quo* must therefore be the former date, while a few of the texts (Pt. II, 62; Pt. III, 42, and the Yokha tablets) can confidently be placed as far back as the Sargonic Period.

It is important to remark that the Sumerian lists are not any older than those written in Akkadian; in fact, we find Akkadian names in some of the oldest tablets (Pt. II, 62), and also in the Yokha documents (Pt. III, 52, 55, 56).

#### NAMES OF THE SCRIBES

Besides omitting the date formulæ, these tablets also fail to record the names of the scribes who have redacted them or, to be more accurate, of the pupils who have copied them. Two documents, however, have been signed by their authors: Pt. II, 64, containing names beginning with *nu-úr*, has on the left edge a personal name which has been partly erased, and of which the beginning *nin-IB*.... is still readable. Pt. II, 67, Obv. contains a list of names of different formations, which closes

<sup>1</sup> Cf. LAD, p. 23 ff.

<sup>2</sup> Cf. LAD, p. 25; HT, p. 67.



with the usual two horizontal lines, after which follows the name *i-din-iš-tár*. That this *Idin-Ištar* is the name of the scribe is proved, not only by the fact that the list of names had already been closed by the two lines, but also from the character of the names contained in the list: they are generally long and not of common occurrence.

### COLOPHONS

What can be called a real colophon was to be found at the end of both tablets of Pt. I. Unfortunately part of it has been destroyed and what remains of it in No. 2, Col. VI (bottom), are the signs: [<sup>d</sup>ELT]EG-*zag-sal* No. 3, Col. III (bottom), has only *zag-sal*; in a list of Sumerian names (published in Pt. II, No. 18) we find <sup>d</sup>ELTEG- . . . . The colophon has been restored from an unpublished tablet (CBS 6482), which is also a school text and contains lexicographical material and mathematical exercises. It reads: <sup>d</sup>ELTEG (*Br.* 4445) -*zag-sal*.

It is remarkable that this colophon occurs also in two other Nippur texts of very different character: the so-called *Sumerian Epic of Paradise, the Flood and the Fall of Man*, published by Langdon in Vol. X, Pt. I, of the present series, and in *Historical and Religious Texts*, p. 18, of the same author.<sup>1</sup> In both texts the first part of the line containing the colophon is destroyed.

In the Akkadian lists we find no colophons, but this is probably due to the fact that we have not yet recovered the tablets containing the complete texts, and that the pupils may have omitted the colophons in their copies. In any case, Pt. II, No. 67, bears a scribal note which is unfortunately destroyed; what is readable is: *a-di* . . . . . *pa-ni* . . . . .

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<sup>1</sup> Reference given in Langdon's *Sumerian Epic*, p. 85, note 1.

Instead of having a colophon, the Yokha tablets close with a sign which was probably used to identify the texts from which the subject matter was copied. Such signs are: *LA* (Pt. III, 51 and 55); *UŠUM* (Pt. III, 58). A similar mode of identification is also used in a Nippur text of an archaic period (Pt. II, 62). The sign is there *KA+ŠE-Ê*.

#### DIVISION OF THE LINES

In preparing a tablet for inscription, the scribe would generally begin with marking out the columns by means of long, perpendicular strokes, and then determine in advance the number of lines which each column was to contain. In order to make certain that each column would embody just the apportioned number of lines, these were marked out in advance, by means of perpendicular wedges. It so happened, however, that, when the name to be copied was unusually long, the line would be too small to contain it. Instead of overcrowding, the scribes resorted to one of two expedients: they either mutilated the name by writing only as much of it as the line would hold,<sup>1</sup> or they continued it in the line immediately below. Both procedures have been followed, and in both cases some confusion resulted.

In the present part, we find two or three instances of names which have thus been divided between two lines, each one preceded by a perpendicular wedge, so that, to all appearances, each name is to be regarded as two: *ti-iṣ-ḫar-da-gan* (No. 21 of list on p. 51); *ê-il-gir-kalam-ma* (No. 403), and perhaps also *û-ḫa-ḫid-ikribu(-bu)-ša* (31-32. Cf. note 8 on p. 51).

Tablet CBS, 6390 (not published, but cf. photograph on Pl. 37), is also characteristic in this respect. In writing Col. II,

<sup>1</sup> Cf. references below, p. 22.

the scribe had been obliged to spread two names over four lines, which had already been marked out by a wedge. In order to warn the reader that these four lines contained only two names, he drew two other perpendicular wedges, so long as to embrace two lines each. The new ones did not obliterate the preceding four, so that each name is preceded by three perpendicular wedges.

#### THE USE OF THE SO-CALLED DETERMINATIVE <sup>(m)</sup>

The use of a perpendicular wedge, to distinguish the personal names, is generally adopted in the school texts from Nippur. But the practice is not followed with any degree of regularity. In many texts it has been omitted (Pt. II, 2 Obv., 29, 41, 59, 60, 62, 63; Pt. III, 14, 15, 45, 48, 49, 50, 51-57). While there is generally no reason to be discovered for such an omission, it is important to remark: (1) That such wedge always precedes the names of the Syllabary, and that it is always omitted (2) in conjunction with Sumerian names beginning with *ur*<sup>-1</sup> and (3) in the older texts, such as the Yokha and Pt. II, 62.

Some tablets clearly betray the uncertainty under which the scribes labored in redacting their texts. In Pt. II, 21, the wedge is omitted in Col. I, and regularly used in all other columns; in Pt. II, 20 Obv., Col. II, its use is discontinued abruptly, to be resumed again in the following columns; in Pt. II, 23 Obv., the wedge, which had been added by the teacher to his model,<sup>2</sup> is omitted by the pupil.

<sup>1</sup> The only exception is to be found in Pt. III, 25, Col. V, but this can be easily explained by the fact that the tablet contains, besides those composed with *ur*-, also names beginning with *lù* and *lugal*. Since the wedge had already been placed before these, it happened also to be retained with the other names.

<sup>2</sup> Cf. below, p. 41 ff.



## THE SCRIBAL ERRORS

The imperfect writing of a large number of the tablets here published would make a complete list of all scribal errors both long and useless. We must keep in mind the fact that many of these tablets are pupil's exercises, and that these pupils sometimes showed very little ability in writing. Among the duplicates not published, there is a large tablet which is so badly written that even though I had a clear knowledge of its contents through other tablets, still very great difficulty was experienced in dividing the names between the several columns.<sup>1</sup> Even among the tablets here published, there are some which contain scribal errors in nearly every line. (Cf. Pt. I, 45 Rev., 60 Rev., 61 Rev., using the key to the transliterations, which is given under "Description of Tablets," on p. 80 ff).

I have therefore decided to call attention to the most important of them in footnotes to my transliteration of the names (p. 49 ff), and to give here only a brief classification of all scribal errors with reference to their chief sources:

## I. Errors of omission.

- (a) Accidental omission of signs: *i-[túr!]-anum* (No. 94 of list on p. 58); *a-lí-za-[ni!]-in* (Pt. II, 49, 2); *a-lí-e-[ri!]-za-am* (Pt. II, 50, I, 6); *[še!]-li-li* (No. 90 of the list on p. 57).
- (b) Wilful omission of the last signs, due to bad spacing in the lines (Cf. above, p. 20): *a-ḫi-ša-gí-[iś!]* (No. 430); *a-lí-zi-im-[di!]*, *a-lí-ne-me-[di!]*, *a-lí-ne-me-[ki!]* (Pt. II, 56, Col. III, ll. 15-17); *a-lí-tu-kul-[ti!]* (Pt. II, 56, I, 14); on the same principle we have to explain the various forms in which the same name has been

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<sup>1</sup> Cf. CBS, 6657, in list of duplicates on p. 87.

transcribed: *ma-an-nu-um-ma*, *ma-an-nu-um-ma-ḫir*,  
*ma-an-nu-um-ma-ḫir-šu*, *ma-nu-um-ma-ḫir-šu-nu* (No.  
 72).

- (c) Accidental omission of lines: <sup>d</sup>*nanna-gú-gal* (Pt. I, 22, Rev. II; No. 75): *Ū-MA-NA* (Pt. I, 45 Rev. I; No. 406): in one instance the line has been afterwards added: *ṭâb-ì-lí* (Pt. I, 61 Rev. I, 10; No. 49).

## II. Confusion of signs:

- (a) Due to imperfect writing of single signs: *ì-lí-ub-ti* (Pt. I, 1 Rev. IV, 6) and *ì-lí-ta?-ti* (Pt. I, 61, Col. II, 2) for *ì-lí-ga-ti* (No. 65); *lugal-ê-a*, *lugal-ša-lim* and *lugal-me-lám* (Pt. I, 60, Col. II, 17-8, Col. III, 1) for *lù-ê-a*, *lù-ša-lim*, *lù-me-lám* (Nos. 106, 108-9); *a-lí-a-ri-ú-a*, *a-lí-a-ri-ú-ša* (Pt. I, 23, Col. V. 3, and Pt. I, 2, Col. V. 9-10) for *a-lí-a-ḫu-ú-a*, *a-lí-a-ḫu-ú-ša* (Nos. 332-3), and many other instances in which the signs *di* and *ki*, *ku*, *lu*, *ma* and *ba*, *bi* and *ga*, etc., have been confused.
- (b) Due to superimposition of signs: Cp. *i-ṣur-anum*, +*ê-a* and +<sup>d</sup>*IM* in Pt. I, 1 Rev. III, 2-4 (Nos. 40-2): and also *i-túr-anum*, +*ê-a*, +<sup>d</sup>*IM* in Pt. I, 60, Rev. II, 5-7 (Nos. 94-6).

## THE SYLLABARY OF PERSONAL NAMES

The texts which are published in this part of the volume are unique in many respects. While tablets containing lists of personal names have already been published,<sup>1</sup> no text has as yet appeared in which the personal names are arranged in homogeneous groups of three. The advantages which this special arrangement of the names offers for the study of their character, composition and meaning are so many and varied, that I do not hesitate in declaring this part to be the most important of the whole volume.

## RECONSTRUCTION

In its present form the Syllabary, as reconstructed from its many fragments, is not complete. While there is good hope that the remaining parts will some day be found, it is gratifying to realize that the parts lacking cannot have been very extensive.

The different fragments of school exercises and school models which are here published will probably go back to two original tablets of large size, which were inscribed on both sides. That such was the case is to be deduced from the fact that most of the texts begin with either the name *ninni-ur* (No. 1) or *ba-a* . . . (No. 400). In my opinion, this proves that the two names above mentioned marked the beginning of each of the two tablets; in copying an inscription, the students would be expected to start with the opening lines of each tablet, and

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<sup>1</sup> Cf. description in Pts. II and III. Of the tablets of this volume, only the upper part of text 9 had already been published by Poebel in HGT, No. 154. To that another fragment has been joined by me.



stop wherever they pleased. This will explain why we have so many texts representing the first parts of each tablet, and a steadily diminishing number as we proceed further, until we reach a point where the Syllabary is represented by only a single text and, when this fails, is entirely interrupted.

But these two tablets, the existence of which is here assumed, are not equally represented. In fact, of one of them we have twice as many texts as of the other, and all the duplicates which have not been included because superfluous (cf. description on p. 86 f.) belong entirely to this one tablet. We may therefore assume that the tablet of which we have more texts is the first one. Against such an order of succession of the two tablets, two facts seem to militate: Text 49 has some other lines preceding *<sup>d</sup>ninni-ur*, which is assumed to be the first name of the tablet. But these lines are badly destroyed and unreadable and, since we know that students cared little for what they copied, and that at times one tablet will contain material of very different kind<sup>1</sup>, too much stress must not be laid on this. The other difficulty is found in the name . . . .-*<sup>d</sup>ma-mi-tum* (No. 387), which immediately precedes the colophon in the first tablet (cf. No. 2, VI, and 3, III). This name does not belong to the preceding group, which is complete in all its three elements, and would seem to mark the beginning of a new group, thus serving the purpose of a colophon. But apart from the fact that a double colophon would be useless, it is certain that the second tablet did not begin with a name ending in . . . .-*<sup>d</sup>ma-mi-tum*. To presuppose, on the strength of this clue only, the existence of another tablet, to be placed between the first and the second, would involve building too much on a slender foundation.

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<sup>1</sup> Cf. p. 17 and Obverse of No. 63.

As to the length of the Syllabary, we can form a pretty exact estimate, on the basis of the texts which we now possess. Some of them contained, in their complete form, either the whole of the first or of the second tablet. Such are Nos. 2, 3, 4 for tablet one, and 37, 46, 62 for tablet two. Nos. 3, 46 and 62 are so fragmentary that they are useless for our purposes.

The first available text for tablet one is therefore No. 2. That it was originally complete, we can determine from the colophon at the end of Col. VI, and from the blank space following it. Assuming, as very probable, that Col. I began with the name <sup>d</sup>ninni-ur, which is the first in all tablets, we find that we have 20 names missing before we reach the traces of *ti-iṣ-ḫar-da-gan*, which is the 21st in the Syllabary. We have 15 lines of inscription in Col. I, which, added to the 20 destroyed, gives us 35; after this there is another gap of 29 names (Nos. 35 to 64), which must be divided between the end of Col. I and the beginning of Col. II. But Col. II must have started at the same height as Col. I, so that we know that 22 of the 29 names belong to Col. II. The remaining 7 are just what we lack to complete Col. I, which will therefore have contained originally  $35 + 7 = 42$  names. The shape of the tablet is proof for the assertion that it originally contained four columns on each side. Assuming all these eight columns to have embraced approximately the same number of names as Col. I, we reach a total of 336 names for the whole tablet. From this total a few units may have to be subtracted to cover the number of names spread over two lines, and the space left in blank at the bottom of Col. VI.

An analogous treatment of text 4 gives the same result. Col. I has 14 names preserved, *plus* 16 missing, *i. e.* 30 names for the first and probably for every column. The tablet had

originally five columns on the obverse and six on the reverse, totaling 330 names. From this we must subtract 15 names, representing the unwritten part of Col. VI, which had been inscribed just up to the point where the tablet has been broken. From this double testimony, we can safely affirm that tablet one contained approximately 315 names.

For tablet two the only available text is No. 37. Col. I of this tablet has 28 names destroyed, and 9 preserved, *i. e.* 37 in all. The tablet was so divided as to contain five columns on each side, but Col. VI has been left without inscription. The probable total of names will therefore be  $37 \times 9 = 333$ , from which is to be subtracted whatever number of lines may have been left in blank at the bottom of Col. V. The total reached is so near that of tablet one that we can confidently affirm the two tablets to have been of the same size. An analogous procedure has been followed in determining the length of the gaps in the body of the Syllabary.

#### SCRIBAL GLOSSES AND TRANSLATIONS

The most remarkable text of the whole Syllabary is No. 7, which differs from the others in the following aspects:

(1) The names are arranged in groups of thirty to a column, this number being marked at the bottom of each column, and a blank space being left, as soon as the required number is reached.

(2) Many of the Sumerian names are accompanied by their Akkadian translation, and even by glosses stating their correct pronunciation. For instance, in the group *á-zi(d)-da*, *á<sup>d</sup>-nanna*, *á-lù-bad* (347-9), the value *a* for the first sign has been given in gloss; same also for the sign *bad* in *á-lù-bad* (349) and *ku* in *ama-kù-KAL* (284).



(3) In some places a number of names are omitted, and the scribe has glossed: so many “*hi-pu-u*,” *i. e.* destroyed.

This last feature makes it impossible to utilize this text in any estimate of the probable length the original tablet from which it has been copied. The totals of each column only mark the number of the names which have been actually copied, irrespective of those which may have been omitted.

Much more important for us is the translation of the Sumerian names, and this has been discussed in the chapter on Transliterations and Translations on p. 56 ff. It is, however, necessary to lay stress on the fact that these translations are generally very free. Where three names of similar meaning follow each other, only the first is translated and the others are glossed *ša-a-na*, *i. e.* a second way of expressing it. *E. g.*, 293, *en-šibir-ra-šú-dù* = *be-lum ša ši-bi-ir-ra šu-uk-lu-lum*; 294, *en-šibir-ra-tum-ma* = *ša-a-na*; 295, *en-an-na-tum-ma* = *ša-a-na*; 350, *lugal-gaba-ri-nu-tu(gu)* = *šar-rum ša ma-ḫi-ra lâ [i-š]u-ú*; 351, *[lugal]-im-ri-a* = *ša-[a-na]*. In some cases the translation is incomplete: 296, *má-a-gè-eš-ġé-ti(l)* = *aš-šum-ia li(-ib-luṭ)*; 297, *má-a-gè-eš-ġé-šag* = *li(-tib)*; 298, *má-a-gè-eš-ġa-ma-ti(l)* = *li(-ib-luṭ)*. In one case the translation is wrong: 74, “*nanna-za-e-me-en*” does not mean: “*sin lu-ú a-na-ku*” but “*sin lu-ú at-ta*” (cf. note 1 on p. 56).

The glosses *hi-pu-u*, indicating the breaks in the original text, raise another problem. Parallel texts to this do not show any gaps, and include the names which the scribe here describes as destroyed. Moreover, they are the work of pupils, whom we may not expect to be as skilled in deciphering an old text as the scribe who has so beautifully copied this tablet. Are we to suppose that the original text was no longer accessible to this scribe, and that he had to content himself with a poor or damaged student’s copy?

In any case, the number of lines given for the gaps do not always correspond with the results obtained from the other texts. In Col. I we find 130 registered as "destroyed" between *nu-úr-ì-lí-šu* (48) and *ᵈnanna-za-e-me-en* (74). In fact, only 24 names are missing, and they are all represented in the other tablets. The other glosses are right. Still in Col. I, after *ᵈnanna-gú-gal* (75) six names are described as "destroyed," and these are Nos. 76-81; in Col. II, the nine destroyed are 113-121. In Col. IV the gloss *1 bi-bi* stands in place of *e-MĀ-ŠU-a*, which probably was badly written, or incomprehensible to the scribe. In Col. II, 12, we must restore the unusual gloss: [*1 mi-g*]ir *bi-bi* "One name beginning with *mi-gir* is destroyed," and even this would not be right, because two names (338 and 340) are there missing.

Judging from all these variants, I believe that the text which the scribe of No. 7 had before him was on the whole as good as that which the students had used. If the scribe omitted here some of the names, this was probably due to an error of judgment: he wanted his copy to include only such names as were well written and therefore absolutely correct. The students, on the other hand, who cared very little for the possible errors of their copies, unconsciously adopted the best method, and copied everything which they saw on their model. This will also explain why, in some of the passages omitted by text 7, the other copies abound in errors and doubtful readings.

#### THE GROUPING OF THE NAMES

The most striking feature of this Syllabary is that the names are arranged in groups of three. While sometimes the order of the names in each group may vary somewhat (Nos. 74-5 are in different order in 6, III and 10, I; same of 360-1

in 4, V; the groups 439-441 and 486-8 change position in the several texts), the number of the names will always be the same. Exceptionally, we may find an apparently regular group of three to contain really two names: in the group 31, *ù-pa-ki*; 32, *ikribu(-bu)-ša*; 33, *ikribi-iš-tár*, the first two names are probably to be united into one (cf. note 8 on p. 51).

Still more remarkable is the case in which we have four names for a single group, in 7, II, 3-6. There are also so many variants and errors in this group, that it is necessary to discuss it in detail; placing the several texts side by side we have:

6, IV; 8, II	7, II	60, II-III
106. <i>lù-ê-a</i>	<i>lù-ê-a</i>	<i>lugal-ê-a</i>
107.	<i>lu-da-ri</i>	
108. <i>lù-ša-lim</i>	<i>lu-ša-lim</i>	<i>lugal-ša-lim</i>
109. <i>lù-me-lám</i>	<i>lu-i-mi-ti</i>	<i>lugal-me-lám</i>

This group, besides the irregularity as to the number of the names, presents also difficulties in their translation. There seems to be no doubt that the variant *lugal-* in No. 60 is to be disregarded and considered a scribal error for *lù*. From the variant of No. 7 we can also safely conclude that the original text wrote these names as follows: *lù-ê-a*, *lù-ša-lim* and *lù-me-lám*. The similarity of the signs *lù* and *lugal* will explain the error of No. 60. But text 7 gives four names in place of the original three of the Syllabary. Of these, *lu-i-mi-ti* certainly corresponds to *lù-me-lám*,<sup>1</sup> and *lu-ša-lim* is a different phonetic writing for *lù-ša-lim*. But the scribe encountered a difficulty in the name *lù-ê-a*, and added to it *lu-da-ri*, as his interpretation.

<sup>1</sup> *Me-lám* = *melammu*, "terrible, fearful splendor," which is also used in the sense of "fear, terror" (cf. MA HWB, p. 550b). We can therefore suppose *me-lám* to be equal to *imitu*, "terror, fright" (cf. *imtu* in MA HWB). If this be right, *imti* in this name will not mean "my right hand" but "my terror."



But, apart from what the scribe of No. 7 may have thought about these names, how shall we explain them? Are they to be read in Akkadian or Sumerian? In deciding this question, we must bear in mind that, in all other instances, the three names of each group constantly belong to the same language.

As a Sumerian name, *lù-me-lám* would be perfectly regular and intelligible. *Lù-ê-a* and *lù-ša-lim*, however, would present a wrong spelling. *Lù-ê-a* cannot be "The man of the god Ea," because the element *ê-a* is always used in Akkadian names. We should expect *a-wi-il-ê-a* or *a-wil-ê-a*, which would correspond to the Sumerian *lù-<sup>d</sup>en-ki*.<sup>1</sup> *Lù-ša-lim* would be meaningless in Sumerian, and present a bad spelling in Akkadian, if the name is to be transliterated (as generally assumed) *awil-ša-lim*. To consider *lù* as the personal name of some god would be of very little use, because it would leave unexplained both the name *lù-ê-a* and the reason why the Akkadian *lù-ša-lim* should be placed in the same group with the Sumerian *lù-me-lám*.

We must therefore fall back upon the interpretation suggested by No. 7 and consider these three names as Akkadian. *Lù-ê-a* corresponds to *lu-da-ri*. Here *lù* is used phonetically for *lû* and is equal to *lu-u*; *ê-a*, for *UD-DU-a* must correspond to *dâru* "to be lasting, be eternal."<sup>2</sup> *Lù-ša-lim* is equal to *lu-ša-lim*, and *lù-me-lám* to *lu-i-mi-ti*. All the three names are abbreviated either in the first element or in the last.

#### RELATION OF THE NAMES IN EACH GROUP

The three names of each group will always stand in some relation to one another. This relation may be of different kind,

<sup>1</sup> Cf. PPN, p. 31, and below, p. 37 f.

<sup>2</sup> The sign *ê* would be used phonetically for *ê'* (=UD-DU), which means *ašû* "to go out," *šîtu* "the marching out," and which could also have the similar meanings of *šâtu* "eternity," and *dâru* "to be lasting, to be eternal."

but will always be present, thus offering the great advantage of permitting to explain one name by means of the other two.

(1) The three names may begin with the same word, as happens in most of the cases. This word may either be: (a) A noun, as in 46, *nu-úr-ì-lí*; 47, *nu-úr-ì-lí-a*; 48, *nu-úr-ì-lí-šu*; 34, *níg-dug-ga-ni*; 35, *níg-<sup>a</sup>ba-ú*; 36, *ní(g)-ga-<sup>a</sup>nanna*; or (b) The name of a god, as in 110, *<sup>a</sup>sin-rê'û*; 111, *<sup>a</sup>sin-ri-me-ni*; 112, *<sup>a</sup>sin-ri-žu-šu*; 1, *<sup>a</sup>ninni-ur*; 2, *<sup>a</sup>ninni-dug*; 3, *<sup>a</sup>ninni-ur-sag*; (c) A verbal element, as in 119, *ib-ni-anum*; 120, *ib-ni-ê-a*; 121, *ib-ni-<sup>a</sup>IM*; 281, *i-bi-ik-<sup>a</sup>da-gan*; 282, *i-bi-ik-ê-a*; 283, *i-bi-ik-îš-tár*, etc.

(2) The three names may end with the same element or sound: 275, *ar-wi-um*; 276, *ar-wi-tum*; 277, *ar-na-ab-tum*; 533, *a-zum*; 534, *a-ma-zum*; 535, *bu-un-zum*; 326, *ê-ki-bi*; 327, *uru-ki-bi*; 328, *šà?-ki-bi*, etc.

(3) The three names of each group may be equal in meaning, *i. e.* they may contain the same general idea expressed in different form. This is very well brought out by text 7, which, after having translated one name, simply glosses the other two "*ša-a-na*." (Cf. above, p. 28.) Cf. also 937, [*a-ḫa-n*]*u-ta*; 938, [*a-ḫa-a*]*r-ši*; 939, [*a-ḫa*]-*nir-ši*; 569, *mes-ki-àg-an-[na?]*, 570, *mes-ki-àg-nun-na*; 571, *mes-an-ni-pá(d)-da*; 341, *šir?-bur?-la?-<sup>ki</sup>ki-dúg*; 342, *uri<sup>ki</sup>-ki-dúg*; 343, *šir-bur-la-ki-aṣag-ga*. The three names may also be abbreviated in the second element, and only contain the name of a temple, *i. e.* 403, *ê-gìr-kalam-ma*; 404, *ê-sag-íl-i*; 405, *ê-lù-bi-nu-šub-bu*; etc., or that of a god, *e. g.* 606, *en-IB*; 607, *en-žu?*; 608, *en-KAL*; 284, *ama-kù-KAL*; 285, *ama-ŠÚ-ĜAL-BI*; 286, *ama-A-TU*, etc.

Besides these special relations, (4) All groups will always contain names belonging to the same language. This may be either Akkadian, Sumerian, Amoritic, or possibly also some unknown foreign language. It is unnecessary to point out the

Akkadian and Sumerian names which, in equal proportion, constitute the bulk of the Syllabary. Among the Amoritic names we may tentatively class the groups beginning with: 7, *ir-BAR-anum*(?); 16, *di-ma?-ik*; 19, *ti-iṣ-gí*; 64, *ì-lí-pu-ti*; 67, *di-wi-ir-mu-ti*; 91, *mu-tum-él*; 189, *ì-lí-am-ra-an-ni*; 201, *i-šar-.....*; 275, *ar-wi-um*; 278, *iḳ-bi-él*; 281, *i-bi-ik<sup>d</sup>da-gan*; 311, *tu-li-id<sup>d</sup>šamši(-ši)*; 329, *nu-úr<sup>d</sup>da-gan*; 353, *a-ṣum*; 365, *KUR-ku*; 572, *ši-it-ti*; 575, *ḫa-al-lum*; 640, *a-ra-ab-....*; 643, *pu?-un?-....* In the present state of our knowledge of Sumerian, it is difficult to decide if some of the names, which are written in the Sumerian phonetic style, may not in reality be foreign. The remarkable variants which some of them present seem to indicate that their correct pronunciation had not yet been fixed. Compare the following, which are probably names of gods: 356, *ka-ḡa-aṣ* (var. *ḡa-e-ḡa-ag*); 357, *ka-ḡa(r)-ḡu-na* (var. *ḡa-e-ḡa-ag-ḡu-na*); 358, *ka-ma-ni-ṣi*; 415, *KA-KA-ḡa-ab-KAL*; 416, *KA-KA-LĀL?-bi*; 417, *KA-mu-[r]i?-a* (var. *KA-mu-ri-ga*).

#### RELATION OF THE GROUPS TO ONE ANOTHER

While it is comparatively easy to determine the relationship which binds together the three names of each group, it is impossible to get a clear idea of the principle which governs the succession of the different groups. Negatively we can point out that:

(1) The groups are not arranged according to the form of the first sign with which they begin, since we find many names beginning with the same sign, and separated by long intervals: e. g. *KAL* in 10 f., 245 f., 612 f.; *Ē*, 22 f., 403 f., 412 f.; *ŠU*, 52 f., 384 f., 539 f., etc.

(2) The groups are not arranged according to the phonetic value of their first sign. Cf. *nu-úr-...*, 46 f., 329 f., 442 f.;



*ì-lì* . . . , 64 f., 189 f., 566 f.; *lugal* . . . , 818 f., 928 f.; *ê*, 22 f., 403 f., 412 f., etc.

(3) The groups are not related to one another through the meaning of their names. A glance through the Syllabary will be sufficient to establish this point.

(4) The groups are not arranged according to the language to which the names belong. No definite order is to be discovered in the continuous change from Sumerian to Semitic.

(5) In text 23, V, 6-8, the group 359-61 is placed in a different setting.

It is to be noted, however, that in some few instances the succession of the groups seems to have been influenced:

(1) By the similarity of meaning, as in the group 94-6, *i-túr-anum*, *i-túr-ê-a*, *i-túr-<sup>d</sup>IM*, with 97-9, *li-túr*, *li-túr-ru*, *li-túr-ru-ni?*; the group ending with *šir-bur-la-ki-aṣag-ga* (343) is followed by another beginning with *amar-ki-aṣag-ga*; names composed with *ama* "mother" (284 f.) are immediately followed by others composed with *ad-da* "father" (287 f.).

(2) By the similarity of sound: (278-80) *ik-bi-anum*, *ik-bi-ṣum*, *ik-bi-ir-ra* is followed by (281-3) *i-bi-ik-<sup>d</sup>da-gan*; *i-bi-ik-ê-a*; *i-bi-ik-íš-tár*; (116-8) *i-tul-anum*, *-ê-a*, *-<sup>d</sup>IM* is followed by *ib-ni-anum*, *-ê-a*, *-<sup>d</sup>IM*.

(3) By the similarity of construction: (122-4) *u-bar-ru-um*, *u-bar-ru-ni*, *u-bar-<sup>d</sup>sin* and (125-7) *taš-me-tum*, *taš-me-a-ni*, *taš-me-íš-tár*.

(4) By the language. While, as has been stated, no definite order is followed in the succession of the groups belonging to different languages, nevertheless groups of Sumerian and Semitic names generally follow one another. In some instances, as many as eight of them form an unbroken succession, but the Amoritic names are not distinguished from the Akkadian. Cf. Nos. 107-133; 284-300; 341-364; 400-423.

## PURPOSE OF THE SYLLABARY

From the construction of the Syllabary it is possible to form an idea as to its purpose. The relations of the groups which have just been pointed out cannot be explained on any other ground than of being due to association of ideas. The redactor of the Syllabary endeavored to present, in a comparatively brief compass, samples of all the different name formations with which he was acquainted, and wrote them down in the order in which they occurred to him. It is unlikely that the names were copied from other lists. While several of them recur again in the lists of Pts. II and III, they generally are not found in the same sequence.<sup>1</sup>

Both the Syllabary and the lists thus represent the priestly effort to classify and bring into order the mass of different names which we find in existence in old Babylonian times. We may even go further and suppose that such compositions as these may have been actually used as a guide in giving names to children, thus serving the purpose for which the calendar of saints of the Catholic Church is now employed. Since, however, some of the texts go back to a very old period,<sup>2</sup> we would be obliged to relegate to the distant past the time in which the father was left entirely free to name his child in accordance to his special feelings and circumstances.

## THE VARIANTS

Our texts abound in variants but, since these are all given in the transliterations of the names, it is not necessary to present them again in a complete table. They may, however, be thus classified:

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<sup>1</sup> Exception is made by the groups: 350-2=Pt. III 263-5; 937-9=Pt. II 1008-10, and probably 76-8=Pt. III 206-8.

<sup>2</sup> Cf. above, p. 17 f.

(1) Those which are probably due to incorrect writing of the names, and may therefore be considered as scribal errors: *e. g.* 90, *li-li*, for *še-li-li*; 102, *dur-an-ki*, for *me-dur-an-ki*; 366, *KUR-'i-TUR*, for *KUR-'i-i*. Cf. also Nos. 30, 106-8-9, 338, 433, 434, 439.

(2) Those in which a part of the name is more or less arbitrarily changed, and therefore cannot be considered as real variants:

(a) The name of the god is changed:

362. *du(g)-ga-<sup>a</sup>a-má-má*, for *du(g)-ga-<sup>a</sup>ba-ú*.

442. *nu-úr-la-ir*, for *nu-úr-ku-bi*.

Cf. also Nos. 437, 441.

(b) The nominal or verbal element is changed:

44. *lu-lu-dan-ni*, for *<sup>a</sup>lu-lu-ba-ni*.

487. *<sup>a</sup>IM-na-wi-ir*, *<sup>a</sup>IM-tappum*, *<sup>a</sup>IM-ma-lik*, for *<sup>a</sup>IM-na-da*.

488. *<sup>a</sup>IM-ḫa-ṣi-ir*, for *<sup>a</sup>IM-na-ṣi*.

Cf. also Nos. 292.

(3) Those in which the names appear in a more complete form in some texts than in others:

72. Cf. *ma-an-nu-um-ma-ḫir-šu* and its many other variants.

294. *en-šibir-ra-tum-ma* and *en-šibir-aṣag-tum-ma*.

Some of the gods are written with or without the determinative for deity: Cf. *<sup>a</sup>lu-lu*, *<sup>a</sup>EN-TI-DI*, *<sup>a</sup>a-ba*, etc., in Nos. 43-5, 52, 280, 331, 443.

(4) Those resulting from different phonetic writing of the signs. If the phonetic character of the Sumerian language had not already been well established, these names could be used for that purpose. But, in any case, they will serve to prove Poebel's contention (in PPN), that the Sumerian names ought



to be read and pronounced in Sumerian. Moreover, the theory that Sumerian names are translations from the Akkadian, and that the persons who bore them were Semites,<sup>1</sup> is also to be abandoned. While in some few cases the names of one language may have been translated into the other,<sup>2</sup> the great majority of both the Akkadian and Sumerian names are independent in origin. The variants in question may be divided into:

(a) Phonetic variants in Sumerian names of gods and temples:

356. *ġa-e-ġa-ag* and *ka-ġa-aṛ*.

357. *ġa-e-ġa-ag-ġu-na*, for *ka-ġa(r)-ġu-na*.

404. *ê-sag-îl-i*, *ê-sag-îl-e*, and *ê-sag-îl-îl?-i*.

Cf. also Nos. 22, 136, 236-8, 287-9, 403, 405, 417.

(b) Phonetic variants in the other elements of Sumerian names:

233. *i-ku-un-[DAR]*, and *e-ku-un-DAR*.

234. *i-ši-im-[DAR]* and *e-ši-in-DAR*.

235. *e-MĀ-ŠU-a*, and *e-ku-mu-[a?]*.

296-8. *má-a-gè-eš-*, and *má-gè-eš-*.

Cf. also Nos. 25-6, 74, 289, 295.

(c) Phonetic variants in the Akkadian and Amoritic names:

124. *u-bar-<sup>d</sup>sin*, and *u-bar-ru-<sup>d</sup>sin*.

129. *<sup>d</sup>aba-ri-me-it*, and *<sup>d</sup>a-ba-ri-mi-it*.

Cf. also Nos. 33, 69, 116, 279, 333, 365, 573, and

67-9. *di-PI-ir-* and *di-BI-ir-*.

275. *ar-pu-um*, *ar-mu-e-um*, *ar-wi-um*.

276. *ar-mi-tum*, and *ar-wi-tum*.

The last two names quoted are especially interesting because they show that the phonetic value of the letters *m*, *p* and *b* was

<sup>1</sup> Cf. Huber, HPN, p. 2-3; against this, Thureau-Dangin, ZA 20 p. 246 ff.

<sup>2</sup> For Sumerian names translated into Akkadian, cf. note 10 on p. 58 and note 1 on p. 76.

very similar to that of the letter *w*, and that we shall have to correct accordingly the transliteration of many names. For instance, all those beginning with *a-PIL-*, which have been transliterated *a-pil* or *a-bil* and translated “son of,” are probably to be read *a-wil* and will correspond to the many other names written *a-wi*(=*PI*)-*il* “the man of . . .”<sup>1</sup> In old Babylonian, the word for “son” is not *aplu*, but *mâru*.

#### THE NAMES OF THE GODS

In the Syllabary there is no great variety in the names of gods. In some few groups no special gods are mentioned, and the names end in *-î-lí*, *-î-lí-a*, *-î-lí-šu*. (Cf. *dîn-* (4-6), *dân-* (10-12), *nu-úr-* (46-48), *ṭâb-* (49-51.) In all these instances it is clear that, in the Syllabary at least, *î-lí* does not mean “my god,” but “of god,” since *î-lí-a* is clearly “my god.” This fact has to be taken in account in the translation of such names.

Another large group is composed with *-AN*, *-ê-a*, *-<sup>d</sup>IM*. Cf. *i-šur-* (40-2), *i-túr-* (94-6), *i-ṭul-* (116-8), *ib-ni-* (119-21), *iṭ-kur-* (965-7.) In all these names, it is evident that the sign *AN* stands for *anum*, and not *ilum*, since it is accompanied by the names of two other gods. In the Introduction to the Akkadian lists of Pt. II, I shall endeavor to prove that the sign *AN* is to be read *anum* also when it appears as the first element of the name. But here another problem presents itself. The three gods Anu, Ea, IM naturally remind us of the triad Anu, Enlil, Ea.<sup>2</sup> Why is it that Enlil, the patron god of Nippur, should be entirely ignored in a composition redacted in a priestly school, which was located under the very shadow of his famous temple? In the three groups which present variants in the

<sup>1</sup> Cf. Ranke RPN, p. 220, note 1.

<sup>2</sup> Cf. Jastrow, Rel. I, 102.

third name, one has *AK* (No. 9), the significance of which is uncertain to me, since the first element of the name is doubtful: a second has *be-li* (No. 15), which may either refer to any god or be a phonetic rendering of the sign <sup>d</sup>*IM*, and the third <sup>d</sup>*sin* (No. 63). Enlil is mentioned only twice in the Syllabary in the name *a-mur-<sup>d</sup>en-lil* (No. 368), which is followed by *a-mur-be-lí* (the third name of the group is missing), and *nabi-<sup>d</sup>en-lil* (No. 82), followed by <sup>d</sup>*sin*, *-líl-šu*.

A simple way of solving the difficulty could be found in the equation <sup>d</sup>*IM* = <sup>d</sup>*en-lil*. The ideograph <sup>d</sup>*IM* is already employed for the names of so many deities, that it would not be surprising if it should also turn out to be used for Enlil. Moreover, the attributes of all the deities which are represented by the ideograph <sup>d</sup>*IM*, are absolutely identical with those of Enlil, who is the god of the storm and atmospheric conditions. This identification, however, must, for the time being, remain as doubtful. What is certain, is that the triad Anu, Ea and IM is a Semitic counterpart of the Sumerian Ana, Enlil and Enki.

Another interesting group is (381-3) *ta-din-iš-tár*, *ta-din-a-ba*, *ta-din-nu-nu*. Since the first two names are those of feminine deities, we are led to infer that *nu-nu* represents also a goddess. In the documents, names composed with *nu-nu* are generally masculine.<sup>1</sup>

In a last class, we have the groups (281-3) *i-bi-ik-<sup>d</sup>da-gan*, *-ê-a*, *-iš-tár*; (329-31) *nu-úr-<sup>d</sup>da-gan*, *-iš-tár*, *-<sup>d</sup>ga-ga*; (311-12) [*tu-li-id-...*], *tu-li-id-<sup>d</sup>šamši(-ši)*, *-ga-ga*. The first group is undoubtedly Amoritic. Instead of Anu, Ea and IM we find three Amoritic deities. Dagan and Ištar had already been pointed out by Ranke<sup>2</sup> as being the only two gods which have

<sup>1</sup> Cf. RPN, p. 205 and note 6.

<sup>2</sup> *Ibid.*, p. 27.



been found in Amoritic names. Ea is also discovered in the list of Amoritic names (Pt. II, No. 1 Col. X, 1-3), where we find: *na-ap-li-zi-él*, *na-ap-li-zi-ê-a*, *na-ap-li-zi-iš-tár*.

The group *nu-úr-<sup>a</sup>da-gan*, *-iš-tár*, *-ga-ga* justifies us in regarding Gaga,<sup>1</sup> as well as Šamaš, associated with the latter in Nos. 311-2, as two other representatives of the West-Semitic pantheon; it is especially interesting to note that Šamaš is here regarded as a feminine deity.

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<sup>1</sup> On the different ways of writing this name, cf. note 2 on p. 67.

## THE SCHOOL TEXTS

The school texts, whatever may be their contents (cf. above, p. 16), present to us so many peculiar characteristics, to be found in no other class of Babylonian tablets, that they well deserve a special study. Their special features clearly divide them in four different groups: I. The Typical School Exercises; II. The Round Tablets; III. The Model Texts; IV. The Irregular Texts.

### I. THE TYPICAL SCHOOL EXERCISES

This is the most interesting group of school texts. The tablets of this class are large and, since the interest in them was only temporary, they are not baked.<sup>1</sup> The documents are therefore badly weathered and always fragmentary. In all the three parts of this volume, there is not a single text of this kind which has reached us in good condition: if it were not for the many duplicates and for the help of the model texts, the task of editing them would have been an impossible one.

As I have mentioned, the texts of this group are written on large, unbaked tablets. But one single tablet is never the work of only one person: we have often two, and generally three different authors. Strange as this may seem, it becomes very clear upon a closer study of the documents.

In this group, the obverse of the tablet is always divided into two columns, of which the first is the work of the teacher.<sup>2</sup>

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<sup>1</sup> The only baked text of this group is Pt. I, No. 20.

<sup>2</sup> In Pt. I, 33 (the obverse has not been published), and Pt. II, 67, the teacher's model is written on the right side of the obverse.

The characters are large and beautifully formed, clearly indicating a person well acquainted with the art of writing, and who takes great pains to make his work perfect in every detail. Immediately opposite to this column, we have the work of the pupil who, not as yet able to write without having a model immediately by the side, endeavors to reproduce as well as he can what has been written by the teacher on the first column of the tablet (cf. Pt. I, 1 Obv.; 45 Obv.; Pt. II, 23 Obv.). In fact, we have in these old Babylonian tablets the exact counterpart of the modern writing book, in which the left page is printed with the calligraphic model, and that on the right is left in blank, to be filled by the pupil. As in modern times, these copies are far from being perfect. The poor scribbling would be well nigh unreadable, if a becoming modesty had not suggested to the student to immediately destroy his own work. In most of the tablets of this class, this column has been either cut off (cf. below, p. 43), or has been so thoroughly erased, by pressing the stylus upwards and downwards on the writing, that often all we can see of the pupil's work are a few wedges here and there (cf. Pt. I, 20; Pt. II, 23), or simply a difference of level in the tablet, caused by excessive scraping (Pt. I, 6, 60, 63, etc.). The difference is at times so great, as to suggest that possibly the column may have been used by more than one student, or several times by the same student, the inscription being carefully erased as soon as completed.<sup>1</sup>

The reverse of the tablet is always divided into four columns<sup>2</sup> and inscribed by another pupil who, being more advanced, knows how to write without having the model immediately by the side, as the one who had attempted to copy the obverse. His work, though still imperfect, both in accuracy and writing,

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<sup>1</sup> On tablets being used over and over again, cf. below, p. 45.

<sup>2</sup> With the exception of Pt. I, No. 45 Rev., which has three columns.



is almost readable and, with the help of duplicates, would permit us to gather a more or less exact knowledge of the contents of the tablet; unfortunately also in the case of the reverse, the pupils, or their teachers, have decided that their work was not worthy of being preserved, so that it was often destroyed not through erasure, but by cutting off from the tablet as much as was possible, without destroying the teacher's model in the first column of the obverse (cf. Pt. I, 19, 58, 59; Pt. III, 27, 50). This has not been done in every case, but of a number of tablets we have only one half, this being constantly the left part, and always containing the teacher's model and about two columns of the reverse.

That this mutilation was wilful and not accidental, is clearly shown by the deep incisions which were made with the stylus on the tablet, so as to produce an even break. The part thus cut off was not preserved: not a single text, containing only part of the reverse and still showing the marks of the stylus, has reached us.

Since, as we have seen, the reverse of these tablets is the work of different persons than those who inscribed the obverse, we need not be surprised to find that the two faces of every tablet become more or less independent from each other. So in some texts the columns of the reverse run from left to right, instead of from right to left (cf. Pt. I, 20 and 47); this makes it difficult to decide, where the content does not help us, what the order of the columns is on the reverse. It is impossible even to rely on the shape of the tablets, since Pt. I, 22, has the obverse convex and the reverse perfectly flat.<sup>1</sup> This independ-

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<sup>1</sup> This may be explained on the supposition that the second column of the obverse (the pupil's exercise) may have been inscribed after the reverse had already been completed. Or possibly we may find here a proof of the fact that the pupil's column on the obverse was used more than once (cf. above, p. 42).

ence of the two faces of the tablet is also illustrated by Pt. III, 46, which, instead of turning on the lower edge, turns on the right edge, like a leaf in a book.

The above discussed group of school texts is the most numerous; to it belong: Pt. I, Nos. 1, 6, 19, 20, 22, 25, 31, 32, 33, 34, 35, 45, 47, 50, 52, 53, 58, 59, 60, 61, 63, and several other fragments of which too little is preserved for a clear classification. I think it unnecessary to give the references for Pts. II and III since texts of this kind can be easily recognized.

Special mention in this group is deserved by the Yokha tablets, published in Pt. III, Nos. 51-57 (cf. above, p. 17). They are beautifully inscribed and perfectly preserved. It is very interesting to observe that, though differing in some respects from the Nippur school texts, they still agree in the general characteristics with the other tablets of this group, and are therefore to be classed with them. Of all seven, the only portion which has been preserved for us is the first column of the obverse, containing the teacher's model. The rest has in every case been cut off with a sharp instrument, probably a knife. After being thus mutilated, the tablets have been thoroughly baked, thus showing that the teacher's model was to be kept for further use by the students. And it was well worth preserving. While in all the Nippur texts the teacher's work is very carefully and regularly written, in these Yokha models the copy has been made so neat and perfect, in every little detail, that it is no exaggeration to say that these tablets are real works of art. In contrast with the Nippur texts, the reverse is not inscribed. Only in one tablet (Pt. III, 51), the reverse has been used for copying an account, which is also very beautifully made.

## II. THE ROUND TABLETS

Another characteristic group of school texts is that of the round tablets. In the documents here published the obverse is flat and the reverse always convex, but in tablets of an earlier period both sides of the tablet are flat.

The obverse generally contains four lines of inscription, of which the first two are written by the teacher, and the other two by the student; lines 1 and 3, 2 and 4, will therefore be equal in their contents. It may be noted here that the pupil's work is generally very good, and in some cases so perfect as to make it impossible to distinguish the difference in handwriting; tablets which show such difference are Pt. II, 41; Pt. III, 34, 48.

In one tablet (Pt. II, 41), the work of the teacher is placed not above that of the student, but on the left of the tablet: the pupil's exercise being written immediately by its side, as was the case with the obverse of the texts discussed in the preceding group. Another document (Pt. II, 58) has only one line of writing, and it is difficult to decide whether some other inscription was to be added to it, and for some reason has been omitted, or whether the text was made to remain in this condition for a memorandum, or for some other practical purpose.

But the most striking characteristic of this group of tablets lies in the fact that we find here the nearest approach to a "palimpsest" to be discovered in the Babylonian and Assyrian literature. Applying the term palimpsest to clay tablets, we must be prepared to enlarge somewhat the meaning of the word, but the fact remains that the tablets in question were used over and over again, for different inscriptions.

In making the tablets, the soft clay was rolled into a ball, which was afterwards flattened against a level surface. On the flattened side the inscription was made. In some instances the



scribe, after having completed his exercise, instead of throwing it away, would use the clay for another tablet. He would roll it again into another ball, and flatten it a second time. The result was that the first inscription was not completely effaced and appeared again, in a more or less distorted form, either on the obverse or on the reverse of the new tablet (cf. Pt. II, 66; Pt. III, 14).

In this group of texts, the reverse is not inscribed. The only exception is offered by Pt. II, 66, which also differs from the others in having two lines of inscription on the obverse, and four in the reverse: the two sides are the work of different pupils and in neither one do we find the teacher's model.

Texts of this group are: Pt. I, 18; Pt. II, 41, 58, 66; Pt. III, 2, 14, 15, 32, 34, 41, 45, 48, 49. Notice the predominance of Sumerian texts (Pt. III); and the fact that the Syllabary (Pt. I) is not represented at all, the only tablet of this kind which has been published there (Pt. I, 18) having been included simply for reference.

### III. THE MODEL TEXTS

The designation of this group of documents as "model texts," would seem to offer some ground for objection, because we have seen that, in both of the above discussed groups of school texts, part of the tablet was written by the teacher and was to be used just for a model. I am, however, restricting the meaning of the expression "model texts" so as to include only that class of tablets from which even the teacher's models were copied. In other words, the original document which furnished the text for the school exercises. I have not called them "the original texts" because they, too, are copies of other tablets which in some instances must have been even older than those which are here published.

These model texts, of which unfortunately we have not very many, are easily to be distinguished from the school exercises above discussed, because they always possess all of these special characteristics: (1) The tablets are well inscribed, with characters well spaced and uniform, since otherwise they could and would not be used as models. (2) They are always baked, being especially designated for continuous reference. (3) Each tablet deals with the same subject on both the obverse and the reverse;<sup>1</sup> the columns are therefore to be numbered in the proper way, *i. e.* those of the reverse will always run from right to left. (4) The tablets are generally large, having been made of the size required to contain the complete inscription.

Texts of this class are naturally very valuable, and it is only to be regretted that they are not as numerous as we might desire. In Pt. I cf. Nos. 2, 4, 7, 37, 46, 62.

#### IV. THE IRREGULAR TEXTS

In this last group I have put together those tablets the chief characteristic of which is that they depart from the other school texts and follow the accepted rules of tablet making. They are written throughout by the same person; the tablets turn regularly on the lower edge, and the columns of the reverse are always in proper rotation.

Some of these tablets are remarkably similar to the model texts, but they differ from them by not being baked (Pt. I, 41, etc.); in some instances they are shown to be exercises by the fact that they do not include the whole text, but only a portion of it (Pt. I, 5; Pt. II, 35; Pt. III, 44, 46, etc.); the

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<sup>1</sup> There is no exception to this rule in the documents published in this volume; note, however, that HGT No. 142 (cf. GT, p. 57) contains both a list of phrases composed with the word "še" and paradigms of the Sumerian verb.

pupil's work is also betrayed by the poor handwriting (Pt. II, 34), or by the bad way in which the columns are divided (Pt. I, 5).

Lastly, some other school exercises are easily to be recognized as such, because they contain the same portion of text repeated over and over again (Pt. III, 31, 33).

In closing, it will not be superfluous to remind the reader that the classification of school texts which is given above, has been based, not only upon the documents published in the three parts of this volume, but also on the study of a large number of other school texts, now in the University Museum, which have been assigned to me for future publication.

TRANSLITERATIONS AND TRANSLATIONS<sup>1</sup>FIRST TABLET OF THE SYLLABARY<sup>2</sup>

1. <sup>d</sup>ninni-ur,<sup>3</sup> "Ninni is fertile,"  
4, I, 1; 47, I, 3; 56, 1.  
Also in HLC; HPN (<sup>d</sup>in-  
nanna-ur), etc.
2. <sup>d</sup>ninni-dug, "Ninni is perfect"  
(var. <sup>d</sup>ninni-sag, 56, 2), 4,  
I, 2; 47, I, 4. Also in HPN  
(<sup>d</sup>innanna-ka); In. II, 720,  
923, IV; BM 103403, I, 15  
(in CT 32, 36). Cf. *nin-dug*,  
in Pt. III, and *lugal-dug*,  
TC 19, Obv.
3. <sup>d</sup>ninni-ur-sag, "Ninni is a war-  
rior," 4, I, 3; (6, I, 3);  
47, I, 5; (56, 3). Cf.  
*lugal-ur-sag*, ST II.
4. *din-i-li* (Abbrev.), "The choice  
of god,"<sup>4</sup> 4, I, 4; (6, I, 4);  
(20, I, 1); (47, I, 6). Cf.  
*di-in-ili-lu-mur* and *di-in-*  
<sup>d</sup>šamaš-lu-mur, in CPN.
5. *din-i-li-a* (Abbrev.), "The choice  
of my god," 4, I, 5; (6, I, 5);  
20, I, 2; (47, I, 7).
6. *din-i-li-šu* (Abbrev.), "The  
choice of his god," 4, I, 6;  
(6, I, 6); 20, I, 3.
7. *ir-BAR-anum*,<sup>5</sup> 4, I, 7; 6, I, 7;  
(14, I, 1); 20, I, 4.
8. *ir-BAR-ê-a*, 4, I, 8; 5, I, 1;  
(6, I, 8); (14, I, 2); 20,  
I, 5.

<sup>1</sup> In rendering the Sumerian names, I have adopted the transliteration of signs given by Delitzsch in his *Sumerisches Glossar*, (p. XXV f. and 289 f.). To do so, I have been prompted by the desire of avoiding, in as far as possible, the inevitable confusion which arises out of the use of many different systems of transliteration. In the few cases in which, for any reason, I have been obliged either to change or to supplement Delitzsch's renderings, I have called attention to the fact in footnotes. In my quotations from the different books, I have also been obliged to change somewhat the transliterations, as it was absolutely necessary to have all signs rendered in a uniform way. Whenever this change would have rendered difficult to find a name, especially in books in which the names are given in alphabetical order, either the original transliteration has been added in parentheses ( ) or the quotation is made to refer directly to the original text.

In referring to the tablets of this volume, I have included in parentheses ( ) those quotations in which the names are badly destroyed or otherwise unreadable. Wherever any questions arise as to the correctness of my transliterations, the references not included in parentheses should therefore be the first to be compared.

<sup>2</sup> Cf. discussion on p. 24.

<sup>3</sup> Cf. Huber, HPN, p. 113, note 5.

<sup>4</sup> "Choice, or decision in favor of;" cf. MA HBW, p. 259.

<sup>5</sup> The three names are Akkadian or Amoritic, because No. 8 is composed with ê-a.



9. *ir-BAR-AK*,<sup>1</sup> 4, I, 9; 5, I, 2; (6, I, 9); (14, I, 3); 20, I, 6.
10. *dân-î-li* (Abbrev.), "The might of god," 4, I, 10; 5, I, 3; (6, I, 10); (14, I, 4); (cf. Nos. 245-7 and 612). Also In. II 779, 815; LC. Cf. *dân-î-li*, Man. A, 14, 4; *da-an-î-li*, SAD 11, 3; *da-an-anum*, VS VIII 101, 18; *dan-an-damurru* and *dan-an-nergal*, in CPN.
11. *dân-î-li-a* (Abbrev.), "The might of my god," 4, I, 11; 5, I, 4; (6, I, 11); (20, I, 8).
12. *dân-î-li-šu* (Abbrev.), "The might of his god," 1 Rev. I, 3; 4, I, 12; 5, I, 5; 6, I, 12; (20, I, 9). Cf. *dân-ili-šu*, VS VIII, 17, 2.
13. *ri-iš-anum* (Abbrev.), "First is Anu . . .,"<sup>2</sup> 1 Rev. I, 4; 4, I, 13; 5, I, 6; 6, I, 13; (20, I, 10). Also in RPN, and cf. *ri-eš-ilu-rabû*, *ri-iš-e-ri-ib-šu*, *ri-iš-na-pa-aḫ-šu*, *ri-iš(-eš)<sup>arab</sup>u-lu-li(-lu)*, *ri-šal-i-na-še-ri-tim*, in CPN.
14. *ri-iš-ê-a* (Abbrev.), "First is Ea," 1 Rev. I, 5; 4, I, 14; 5, I, 7; 6, I, 14; 20, I, 11. Cf. *ri-iš-dšamaš*, RPN.
15. *ri-iš-be-li* (Abbrev.), "First is my lord," 1 Rev. I, 6; 5, I, 8; (6, I, 15). Also TD 60 Obv. 7.
16. *di-ma?-ik* (Abbrev.),<sup>3</sup> 5, I, 9; 6, I, 16; 44, 1; (51, I, 1).
17. *i-za-ri-ik* (Abbrev.), "He has scattered," 5, I, 10; 6, I, 17; 44, 2; 51, I, 2.<sup>4</sup>
18. *be-li-a-ri-ik*, "My lord has . . .," 6, I, 18; 44, 3; (51, I, 3). Also SA, 1 (in RA, 9, p. 57). Cf. *be-li-a-ri(=ER)-ik*, GTD 5504 Obv. I, 20 and TRU 181, 3; *i-ṣu-a-ri-ik* in GTD.
19. *ti-iṣ-gi* (Abbrev.),<sup>5</sup> "The storming one" (var. *ti-gi*<sup>6</sup> 6, I, 19; *ti-gi*, 44, 4), 20, II, 1; 42 Rev. II, 1; (51, I, 4).
20. *ti-iṣ-ḫar* (Abbrev.), "Exalted . . .," 6, I, 20; 20, II, 2; (26 Rev. 1); (42 Rev. II, 2); (44, 5); (51, I, 5). Cf. *ti-iṣ-ḫar-dšamaš*, VS VII, 17, 16 (=26, 20); VS VIII 27, 23; 30, 10; *te-iṣ-ḫar-dšamaš*, VS VIII, 33, 5; VATh 705, 5 (in OLZ 9, 204); *ti-iṣ-ga-ru-um*, VS XIII 59 Rev. 1; 94 Rev. 15.

<sup>1</sup> On the sign *AK* cf. p. 38.

<sup>2</sup> Ungnad's rendering of *ri-iš* as "servant of" (Dilbat, p. 128) appears doubtful in view of the fact that, in the names above quoted, *ri-iš* clearly refers to the second element of the name. Cf. also *dšamaš-ri-iš* VS XIII 33 Obv. 3.

<sup>3</sup> The sign *ma* appears as *KU* in some of the text. This name is generally badly written and uncertain. The three names of this group are probably Amoritic.

<sup>4</sup> Duplicate CBS 6380 has *i-za-ik* (scribal error).

<sup>5</sup> The group is Amoritic.

<sup>6</sup> The two variants might be scribal errors.

21. *ti-i[ṭ]-kar<sup>d</sup>da-gan*, "Exalted is Dagan," 2, I, 1-2;<sup>1</sup> 6, I, 21-22;<sup>1</sup> 20, II, 3;<sup>2</sup> 26 Rev. 2;<sup>2</sup> 42 Rev. II, 3;<sup>3</sup> 51, I, 6. Occurs also in a list of Amoritic names, to be published in Pt. II, No. 252.
22. *ê-pád-e* (Abbrev.), "E-pad . . ." (var. *ê-pád*, 42 Rev. II, 4)<sup>4</sup> 2, I, 3; (omitted in 6, I); 20, II, 4; (26, Rev. 3); (51, I, 7).
23. *ê-IGI+Ê-e<sup>5</sup>* (Abbrev.), "E-u(g) . . .," 1 Rev. II, 1; 2, I, 4; (omitted in 6, I); 20, II, 5; (26 Rev. 4); (42, II, 5). Cf. also *ê-gi-daġ-e* (written *ê-IGI-DAĠ-e*) in TD 59 Obv. 15.
24. *ê-e-ba-ab-dū*, "The temple is made beautiful," 1 Rev. II, 2; 2, I, 5; (omitted in 6, I); 20, II, 6; 26 Rev. 5. Cf. *ê-e*, In. II, 4596, 5818; *ê-e-a-na-ag*, TSA 47 Obv. IV, 3; *an-ni-ba-ab-dū*, LAD, LBD, etc.; *an-ni-ba-dū*, *ūr-ri-ba-ab-dū*, *ur-ri-ba-dū* in RTIIh.<sup>6</sup>
25. *á-[ūr]* (var. *á-?*, 2, I, 6; *kal?-ūr*, 1 Rev. II, 3) (Abbrev.), 6, I, 23; 26 Rev. 6.
26. *sag-ūr* (var. *sag-?*, 2, I, 7) (Abbrev.), 1 Rev. II, 4; 6, I, 24; 20, II, 8; 26 Rev. 7.
27. *ba-ṣur* (Abbrev.), 1 Rev. II, 5; 2, I, 8; 6, I, 25; 20, II, 9.
28. *i-lu-ṣu* (Abbrev.), "His divinity . . .," 1 Rev. II, 5; (2, I, 9); 6, I, 26; 20, II, 10; 29, I, 1).
29. *i-lu-ṣu-ma* (Abbrev.), "His divinity truly . . ." (var. *i-lu-ṣu-nu*, 1 Rev. II, 7), 2, I, 10; (6, I, 27); (14, II, 1); 20, II, 11; 29, I, 2.
30. *i-lu-ṣu-na-da*, "His divinity is exalted" (var. *i-lu-ṣu-ma-na-da*, 29, I, 3; *i-lu-ma-na-da*, 20, II, 12);<sup>7</sup> (1 Rev. II, 8); 2, I, 11; (6, I, 28); (14, II, 2).
31. *ū-pa-ḳid* (Abbrev.), "He has appointed . . .,"<sup>8</sup> (1 Rev. II,

<sup>1</sup> The name is spread over two lines, separated by an horizontal line, and both preceded by a perpendicular wedge. Cf. discussion on p. 20.

<sup>2</sup> Only *ti-iṭ-kar* has been copied. Cf. p. 20.

<sup>3</sup> The tablet has only *ti-iṭ<sup>d</sup>da-gan?* (scribal error).

<sup>4</sup> This and the following are names of temples. Cf. *ê-pád(d)-da* in SAI 7133. The vowel *e* following them simply indicates that both names are subjects of sentences which here have been left incomplete. Cf. No. 404.

<sup>5</sup> The sign *IGI+Ê* has the phonetic value of *ū* (SAI 7052, 7062) and *ug* (cf. DSGI.).

<sup>6</sup> The phonetic value *du* for the sign *UL* is given by the name *lugal-an-ni-ba-du*, written with the common sign *du*. Cf. Delaporte, in In. IV, 7421.

<sup>7</sup> Probably a scribal error for preceding.

<sup>8</sup> This name is probably to be completed by the addition of the following two. In this Syllabary, the three names of each group are always related to each other in some way (cf. above, p. 31 f). Should we have to separate this name from the following, there would be no discoverable relationship in the group. Moreover, this would not be the only instance in which one name is spread over two lines (cf. above, note 1).

By uniting the two names we would have: "He has appointed her offerings" (i. e. the offering of Ishtar). This would give us the same name in two forms, and the group would consequently contain two names instead of three.

- 9); 2, I, 12; 4, II, 1; (14, II, 3); (29, I, 4); (31, I, 1).
32. *ikribu(-bu)-ša* (Abbrev.), "Her offerings,"<sup>1</sup> (1 Rev. II, 10); 2, I, 13; 4, II, 2; (5, II, 1); (6, II, 1); (9, 1); 18, 2-4; (29, I, 5); (31, I, 2).
33. *ikribi-iš-tár* (Abbrev.), "The offering of Ishtar" (var. *ikribi(-bi)-iš-tár*, 4, II, 3), 2, I, 14; 5, II, 2; (6, II, 2); (9, 2); (20, III, 1); (31, I, 3). Also VS IX 30, 4. Cf. *GAZ<sup>d</sup>sin*, BB, RPN and *GAZ-XXX*, LC.
34. *níg-du(g)-ga-ni*, "His appointed one,"<sup>2</sup> (2, I, 15); 4, II, 4; 5, II, 3; (6, II, 3); (9, 3); (20, III, 2); (31, I, 4); (49, I, 1).
35. *níg<sup>d</sup>ba-ú*, "The possession of Bau," 4, II, 5; (5, II, 4); (6, II, 4); 9, 4; (20, III, 3); 31, I, 5); 49, I, 2. Also TD 24 Obv. 4; HPN; In. II, 886; 931; IV, 7684; ST II. Cf. *ní(g)-ga<sup>d</sup>ba-ú*, which also occurs, but is much rarer. HLC, HPN, and especially ST II.
36. *ní(g)-ga<sup>d</sup>nanna*, "The possession of Nanna," 4, II, 6; (5, II, 5); (6, II, 5); (9, 5); (20, III, 4); (31, I, 6); 49, I, 3. Also LAD, RPN. Cf. *Níg<sup>d</sup>nanna*, VS VIII, 6, Left Edge.
37. *ša-lim-a-bi*, "Perfect is Abi,"<sup>3</sup> 4, II, 7; (5, II, 6); (6, II, 6); (9, 6); 49, I, 4.
38. *ša-lim-a-ḫi*, "Perfect is Ahi," 4, II, 8; 5, III, 1; (6, II, 7); (9, 7); (21, I, 1); 49, I, 5; 51, II, 1; cf. *ša-lim-a-ḫu-um*, BM 103398, I, 14 (in CT 32, 19).
39. *ša-lim-a-lī*, "Perfect is Alī" (var. *ša-lim-a-lim*, 55, I, 1; *ša-lim-a-lim-a-lī-im*,<sup>4</sup> 49, I, 6; *ša-lim-ni-a-ti*, 1 Rev. III, 1; 9, 8; *ša-lim-NI-A-AŠ* 4, II, 9); 5, III, 2;<sup>5</sup> (6, II, 8); (21, I, 2); 51, II, 2; (53, I, 1).
40. *i-šur-anum*,<sup>6</sup> "Anu has protected," 1 Rev. III, 2; 4, II, 10; 5, III, 3; 6, II, 9; (9, 9); (19, I, 1); (21, I, 3); (49, I, 7); 51, II, 3; (53, I, 2); 55, I, 2.
41. *i-šur-ê-a*, "Ea has protected," 1 Rev. III, 3; 4, II, 11; 5, III, 4; 6, II, 10; (9, 10); (19, I, 2); 49, I, 8; 51, II, 4; (53, I, 3); 55, I, 3.
42. *i-šur<sup>d</sup>IM*, "IM has protected," 1 Rev. III, 4; 4, II, 12; 5, III, 5; 6, II, 11; (19, I,

<sup>1</sup> Cf. TNB p. 320; SAI 3278; IIR 31, 24e (Br. 4724).

<sup>2</sup> *Níg-du(g)-ga=adannu*.

<sup>3</sup> These names might also be translated "Safe is my father, safe is my brother," but the elements *abi*, *aḫi*, are probably personifications, and do not refer to parental relations. The subject will be discussed in connection with the lists of Pt. II.

<sup>4</sup> The scribe had first written *a-lim*, when he decided to write the name in full.

<sup>5</sup> Cf. *Warad-NI-A-AŠ* in Pt. II No. 1474.

<sup>6</sup> *I-šur* for *iš-šur*.

- 3); 51, II, 5; (53, I, 4); 55, I, 4.
43. <sup>d</sup>lu-lu-dân, "Lulu is powerful" (var. lu-lu-<sup>kúr</sup>dân,<sup>1</sup> 7, I, 1; lu-lu-dân, 5, III, 6), 1 Rev. III, 5; 4, II, 13; (6, II, 12); (19, I, 4); (49, II, 2); (51, II, 6); (53, I, 5); 55, I, 5; (61, I, 1).
44. <sup>d</sup>lu-lu-ba-ni, "Lulu is creator" (var. lu-lu-ba-ni, 1 Rev. III, 6; 5, III, 7; lu-lu-dan-ni, "Lulu is my strength," 7, I, 2), (4, II, 14); (6, II, 13); (19, I, 5); 25 Rev. I, 1; (53, I, 6); 61, I, 2. Cf. lu-lu-ba-ni, GTD and lu-lu-še-me, VS VIII 8, 25.
45. <sup>d</sup>lu-lu-êriš, "Lulu has planted" (var. lu-lu-êriš, 5, III, 8; 7, I, 3), 1 Rev. III, 7; (6, II, 14); (19, I, 6); 25 Rev. I, 2; (61, I, 3).
46. nu-úr-ì-lì (Abbrev.), "The light of god," 1 Rev. III, 8; 5, III, 9; (6, II, 15); 7, I, 4; 22, I, 1; 25 Rev. I, 3; (49, II, 1), (61, I, 4) and cf. Nos. 326-8. Also in RPN, TD, GTD, HPN, In. II 812, etc. Cf. nûr-ê-a-šarru, nûri-šu-unammir, nûr-li-mur in CPN and nu-rì-ì-lì, In. IV, 7822.<sup>2</sup>
47. nu-úr-ì-lì-a (Abbrev.), "The light of my god," 1 Rev. III, 9; (5, III, 10); (6, II, 16); 7, I, 5; (19, I, 8); 22, I, 2; (25 Rev. I, 4); (49, II, 2); (61, I, 5).
48. nu-úr-ì-lì-šu (Abbrev.), "The light of his god," 1 Rev. III, 10; (6, II, 17); 7, I, 6,<sup>3</sup> (19, I, 9); 22, I, 3; (25 Rev. I, 5); (49, II, 3); (61, I, 6). Also in CPN, RPN, BB, PSBA 21 p. 159.
49. tâb-ì-lì (Abbrev.),<sup>4</sup> 1 Rev. III, 11; (6, II, 18); (19, I, 10); 22, I, 4; 25 Rev. I, 6; (29, II, 1); (49, II, 4); (61, I, 7). Also In. II 623; BM 103403, Col. III, 13 (in CT 32, 37), etc. Cf. tâb-šili-ili, tâb-šili-<sup>d</sup>marduk, tâb-šari-<sup>d</sup>amurru, tâb-šari-<sup>d</sup>šamaš, tâb-rigim-šu, tâb-tukulti-šu, in CPN.
50. tâb-ì-lì-a (Abbrev.), 1 Rev. III, 12; 6, II, 19; (19, I, 11); 22, I, 5; 25 Rev. I, 7; (29, II, 2); (49, II, 5); (61, I, 8).
51. tâb-ì-lì-šu (Abbr.), 6, II, 20; (19, I, 12); (22, I, 6);

<sup>1</sup> The gloss *kúr* refers to <sup>d</sup>lu-lu, but not to the pronunciation of the name. Cf. CT 25, 11, 32 and Br. 10729 and correct the readings <sup>d</sup>NU, <sup>d</sup>MAŠ.

<sup>2</sup> Cf. Ungnad, *Dilbat*, p. 107, note 5.

<sup>3</sup> Tablet No. 7 Col. I has the gloss: 130 *hi-pu-u* "destroyed." This does not correspond with the Syllabary, as restored from the other texts, because only twenty-four names should be missing. Cf. discussion at p. 28 f.

<sup>4</sup> The reading *tâb* is well attested by the many instances in which the spelling is *tâ-ab* in RPN and CPN. These three names are abbreviated, and should be completed as "Good is the protection of god, good is the help of god, etc."



- (25 Rev. I, 8); (28, I); (29, II, 3); (61, I, 9);<sup>1</sup> (63 Rev. I, 1).
52. *ŠU-EN-TI-DI*, "The gift of Entidi" (var. *ŠU-<sup>d</sup>EN-T[I-DI]*, 28, 2), 6, II, 21; (19, I, 13); (22, I, 7); (29, II, 4); (61, I, 10); (63 Rev. I, 2); and cf. Nos. 384–6.
53. *ŠU-dingir-ra*,<sup>2</sup> "The gift of god," 6, II, 22; (22, I, 8); (28, 3); 61, I, 11.
54. *ŠU-<sup>d</sup>lugal*, "The gift of Lugal," 6, II, 23; (28, 4); (47, II, 1); (53, II, 1); (61, I, 12). Also in RTCh 372, I, 5; AO 3517 (in RA V, p. 97).
55. *KI-IB-ZI*, 6, II, 24; (21, II, 1); 28, 5; 47, II, 2; 53, II, 2;<sup>3</sup> (61, I, 13).
56. *DI-IB-DI*, 6, II, 25; 21, II, 2; 28, 6; (31, II, 1); 47, II, 3; 53, II, 3.
57. *DI-DA-NI*,<sup>4</sup> 6, II, 26; 21, II, 3; (28, 7); (31, II, 2); 47, II, 4;<sup>5</sup> 53, II, 4; (55, II, 1).
58. *A-KU-DI*,<sup>6</sup> (6, II, 27); 21, II, 4; (31, II, 3); (47, II, 5); 53, II, 5; (55, II, 2); (57, 1).
59. *A-KU-DI-MA*, 5, IV, 1; (19, II, 1); 21, II, 5; (31, II, 4); (47, II, 6); 53, II, 6; 55, II, 3; (57, 2).
60. *A-KU-ZU-NU*, (1 Rev. IV, 1); 5, IV, 2; (6, III, 1); 19, II, 2; 31, II, 5; (55, II, 4); 57, 3.<sup>7</sup>
61. *i-din-anum*, "Anu has given," 1 Rev. IV, 2; 5, IV, 3; 6, III, 2; 19, II, 3; 31, II, 6; 57, 4. Also in LBD, RPN, ST II, etc.<sup>8</sup>
62. *i-din-ê-a*, "Ea has given," 1 Rev. IV, 3; 5, IV, 4; 6, III, 3; 19, II, 4; 31, II, 7; (57, 5). Also RPN. Cf. *i-din-<sup>d</sup>ê-a*, BL.
63. *i-din-<sup>d</sup>sin*,<sup>9</sup> "Sin has given," 1 Rev. IV, 4; (2, II, 1); 5, IV, 5; 6, III, 4; 19, II, 5; 31, II, 8; 57, 6. Also in LBD, CPN, RPN, etc.
64. *î-lî-<sup>pu</sup>-ti* (Abbrev.), "My god, (protect?) my person!"<sup>10</sup> 1 Rev. IV, 5; (2, II, 2); 5, IV, 6; (6, III, 5); 19, II, 6; 31, II, 9; (61, II, 1). Cf. also *ša-lim-<sup>pu</sup>-ti*, BB.

<sup>1</sup> First overlooked, and then added between the lines.

<sup>2</sup> Another transliteration could be: *ŠU-<sup>d</sup>RA* "The gift of RA." Cf. discussion in Pt. III.

<sup>3</sup> Written *dî-ib-zi* (scribal error).

<sup>4</sup> The three names are Sumerian. The sign *DI* may have a phonetic value ending in *d*; cf. *lugal-DI-da-ge=be-el dî-ni* in IV R 2, 3c (Br. 9526) and also Br. 9522, 9528.

<sup>5</sup> Written *ki-da-ni* (scribal error).

<sup>6</sup> *A-KU* is probably the name of a god; cf. *<sup>d</sup>A-KU=<sup>d</sup>Sin* in CT 19, 19, 2, 51 and CT 25, 49 Rev. 6. Cf. also PB 61 and *<sup>d</sup>A-KU-ra-bi*, VS VIII 14, 40, *A-KU-i-lum*, Man. C 14, 14, D 14, 11. *DI*, *DI-MA* might be read *silim*, *silim-ma*.

<sup>7</sup> Badly written, but probably same as the others.

<sup>8</sup> Transliterated: *i-din-ilum*.

<sup>9</sup> *<sup>d</sup>Sin* takes here the place of the usual *<sup>d</sup>IM*. Cf. discussion on p. 39.

<sup>10</sup> Literally: "My face, my front." The group is probably Amoritic.

65. *ì-li-ga-ti* (Abbrev.), "My god, (take?) my hand!" 1 Rev. IV, 6;<sup>1</sup> (2, II, 3); 5, IV, 7; (6, III, 6); 19, II, 7; 61, II, 3.<sup>2</sup> Cf. *bêl-*, *nabû-*, *<sup>d</sup>šamaš-ŠU-šabat*, *bel-ŠU-šabbatanni*, *<sup>d</sup>šamaš-ŠU-su-šabat* in TNB; cf. also RPN, p. 228, note 4.
66. *ì-li-a-ti*, "I have found my god,"<sup>3</sup> 1 Rev. IV, 7; (2, II, 4); 5, IV, 8; 6, III, 7; 19, II, 8; (25 Rev. II, 1); (61, II, 3). Cf. *a-gu-ú-a-ti*, No. 166.
67. *di-wi-ir-a-bi* (Abbrev.) 2, II, 5, (var. *di-bi-ir-a-bi*,<sup>4</sup> 1 Rev. IV, 8; 5, IV, 9; (6, III, 8); (8, I, 1); 19, II, 9; (25 Rev. II, 2); 61, II, 4).
68. *di-wi-ir-a-ḫi* (Abbrev.) 2, II, 6 (var. *di-bi-ir-a-ḫi*, 1 Rev. IV, 9; 5, IV, 10; (6, III, 9); (8, I, 2); 19, II, 10; 22, II, 1; (25 Rev. II, 3); 61, II, 5).
69. *di-wi-ir-mu-ti* (Abbrev.) 2, II, 7 (var. *di-bi-ir-a-mu-ti*, 1 Rev. IV, 10; 5, IV, 11; (6, III, 10); (8, I, 3); 19, II, 11; 22, II, 2; 25 Rev. II, 4; 61, II, 6).
70. *ma-ḫir* (Abbrev.), (1 Rev. IV 11); 2, II, 8; (8, I, 4); (19, II, 12); (22, II, 3); (25 Rev. II, 5); (60, I, 1); 61, II, 7.
71. *ma-ma-ḫir* (Abbrev.),<sup>5</sup> 2, II, 9; (6, III, 12); (8, I, 5); (19, II, 13); 22, II, 4; 25 Rev. II, 6; (60, I, 2); 61, II, 8. Cf. *ma-ma-nu-um*(?), CB.
72. *ma-an-nu-um-ma-ḫir-šu*, "Who is equal to him? (=to god)" (var. *ma-an-nu-um-ma*, 10, I, 1 (?); 22, II, 5; *ma-an-nu-um-ma-ḫir*, 25 Rev. II, 7; (60, I, 3); *ma-nu-um-ma-ḫir-šu-nu*, 2, II, 10), (6, III, 13); 8, I, 6; (19, II, 14); (61, II, 9). Also in LBD, CBS 1243. Cf. *ma-an-nu-um-ma-ḫi-ir-šu*, RPN, BB; *ma-nu-um-ḫir-šu*, LBD; *ma-nu-um*, CB; *ma-a-nu-(ú)-um*, RPN; fem. *ma-an-na-tum*, BB; and No. 350; *ma-an-na-šu*, CBS 1271.
73. *<sup>d</sup>nanna-men-gen*,<sup>6</sup> "Verily, I am Nanna," 2, II, 11, (8, I, 7); (10, I, 2); (19, II, 15); (22, II, 6); (25 Rev. II, 8); 60, I, 4. Also<sup>7</sup> in LAD, 5, 21, LBD, DTA, II; LC.

<sup>1</sup> Written *ì-li-ub-ti* (scribal error).

<sup>2</sup> Instead of the sign *ga*, we find traces of one which might be *ta* or *ša*. Probably a scribal error.

<sup>3</sup> From *atû*? (Cf. Ungnad, *Dilbat*, p. 123.)

<sup>4</sup> The names are, in all probability, Amoritic.

<sup>5</sup> An abbreviation of the name which follows, and to be restored: *ma-an-nu-um-ma-ḫir*.

<sup>6</sup> Written *ME-DU*. The sign *DU* "gen" = *anâku*, cf. Br. 4874. On the phonetic value of the sign *DU* cf. also the *EME-SAL me*, *me-en* (Br. 4868-9). Very important is the equation *me-e-gen* = *anâku* in *SAI* 7946.

<sup>7</sup> Always written *ME-DU*.

- Cf. *d<sup>en</sup>-lil-me-DU*, *d<sup>nin</sup>-IB-me-DU* in LBD.
74. *d<sup>nanna</sup>-za-e-me-en* (translated: *sin lu-ú a-na-ku*, 7, I, 7) (var. *d<sup>nanna</sup>-za-me-en*, 2, II, 12), "Verily, thou art Nanna,"<sup>1</sup> (6, III, 16);<sup>2</sup> 7, I, 8; (8, I, 8); (10, I, 4); (19, II, 16); 22, II, 7; (25 Rev. II, 10);<sup>3</sup> (60, I, 5); (63 Rev. II, 1). VATh 1468, 1469 (in MAP 49).
75. *d<sup>nanna</sup>-gú-gal* (translated: *sin a-ša-ri-id*, 7, I, 8), "Nanna is a leader," 2, II, 13; (6, III, 15);<sup>3</sup> 7, I, 9;<sup>4</sup> 19, II, 17; (omitted in 22, II); 25 Rev. II, 9;<sup>3</sup> 60, I, 6; 63 Rev. II, 2. Also in LAD, HPN. Cf. *d<sup>IM</sup>-gú-gal*, VS IX, 200, 7.
76. *lugal-me-lám* (Abbrev.), "The king is a fearful splendor," (2, II, 14); (6, III, 17); 19, II, 18; 22, II, 8; 60, I, 7; 63 Rev. II, 3. Also in LAD, HPN, etc. Cf. *lugal-me-lám-šu*, *lugal-me-lám-tu(gu)*, *lugal-me-lám-kiš* in the names of Pt. III.
77. *lugal-ġar*<sup>5</sup> (Abbrev.), "The king is the thunder," (6, III, 18); (22, II, 9); 60, I, 8; 63 Rev. II, 4. Also in RTIIh 75, Rev. 7; BM 19740, I, 22 (in CT 3, 31). Cf. *Lugal-ġar-an-ni*, In. II, 2833, and *lugal-ġar-an-na* in Pt. III.
78. *lugal-LAGAR+GUNU-e*,<sup>6</sup> (6, III, 19); 60, I, 9; 63 Rev. II, 5. Also in LAD, ST II 65 Obv. 8.
79. *ĠAR-bi*, 6, III, 20; 60, I, 10; (63 Rev. II, 6). Cf. *ġar-bi-KU*, RTIIh 108, II, 3.
80. *URU-bi*,<sup>7</sup> 6, III, 21; 60, I, 11; 63 Rev. II, 7.
81. *ra-bi*,<sup>8</sup> (6, III, 22); 60, I, 12;

<sup>1</sup> The translation "Verily, thou art Nanna," is in contradiction to the interpretation "*Sin-lú-anáku*" of text 7. But this must be due to an oversight of the scribe, and we should refer this gloss to the name *d<sup>nanna</sup>-men-gen* which is now omitted in text 7, but which certainly preceded it in the document of which No. 7 is a copy. While the element *men* is common to the pronouns of the first and second person singular (cf. Br. 10401-2, SAI 7928, 7944 and GT, p. 42 ff.), the element *z* belongs only to those of the second person, singular and plural. *Za-e=atta*, *atti* (Br. 11762-3), *za-e-me-en=atta* (Br. 11762), *attunu* (SAI 9038). It is only sufficient to glance through the long list of pronouns in HGT No. 152, Cols. VI-VIII (translated and commented in GT, p. 31 ff.) to recognize that there are no exceptions to this rule. *d<sup>Nanna</sup>-za-e-me-en* should therefore be rendered in Akkadian: *Sin-lu-u-at-ta*.

<sup>2</sup> Placed after *d<sup>nanna</sup>-gú-gal*.

<sup>3</sup> Precedes *d<sup>nanna</sup>-za-me-en*.

<sup>4</sup> Text 7, I, has here the gloss: 6 *hi-pu-u*. This is correct, because the next name given is No. 81.

<sup>5</sup> Pt. III No. 207 has *lugal-KAM*. The other two names are the same.

<sup>6</sup> The sign *LAGAR+GUNU* has probably the phonetic value *sig* (cf. Scheil, *Récueil de Signes*, No. 63, and Hussey, ST II, index). In the documents it is variously written, and sometimes appears like *UD+GUNU*.

<sup>7</sup> The sign for *uru* is *TE+GUNU*. Cf. DSGI. p. 50.

<sup>8</sup> This name is Sumerian, because the others are Sumerian (cf. p. 32).

- 63 Rev. II, 8. Also in BE, XV 198, 52. Cf. *ra-bi*, RTIh 5, X, 13; 121, IV, 13; Nic. 11, II, 1.
82. *na-bi<sup>d</sup>-en-lil*, "The one who calls upon Enlil,"<sup>1</sup> (6, III, 23); 7, II, 11; 60, I, 13; (63, Rev. II, 9). Also in LAD, LBD, BB, etc.
83. *na-bi<sup>d</sup>-sin*, "The one who calls upon Sin," (6, III, 24); 7, I, 12; (30, I); (34, I, 1); 60, I, 14. Also LAD, BB, RPN, CBS 1287. Cf. *na-bi<sup>d</sup>-sin*, AO 3488 (in RA, 5, p. 94).
84. *na-bi-i-li-šu*, "The one who calls upon his god," (6, III, 25); 7, I, 13; (30, 2); (34, I, 2); 60, I, 15. Also in LAD, BB, RPN, etc.
85. *a-mur-ga-za*, "I see thy hand," (5, V, 1); 7, I, 14; 30, 3; 31, III, 1; (34, I, 3);<sup>2</sup> 60, I, 16.<sup>3</sup> Cf. the fem. *a-ta-mar-kât-sa* in CPN.
86. *a-mur-še-ri-za*, "I see her punishment," 5, V, 2; 7, I, 15; 30, 4; 31, III, 2; (34, I, 4); (60, I, 17). Also CBS 1137. Cf. the fem. *še(ši)-ri-za-a-mur* in CPN.
87. *a-mur-še-ri-it-iš-tár*, "I see the punishment of Ishtar," 5, V, 3; (6, IV, 2); 7, I, 16; (30, 5); 31, III, 3;<sup>4</sup> (34, I, 5); (60, I, 18).
88. *še-li-bu-um* (Hyp.), "Fox," 5, V, 4; (6, IV, 3); 7, I, 17; (30, 6); 31, III, 4; (34, I, 6). Also in RPN, HLC, RTCh 365, I, 4, etc. Cf. *še-li-bu*, CPN, LC; *še-i-li-bi* (gen.), BB.
89. *še-li-bu-ša*, "Her fox," (5, V, 5); (6, IV, 4); (7, I, 18); (30, 7); 31, III, 5; (34, I, 7). Cf. *še-li-bi-ia*, LC; *še-i-li-bi-ia*, VS VII, 154, 33.
90. *še-li-li<sup>5</sup>* (var. *li-li*, 60, II, 1), (5, V, 6); (6, IV, 5); 7, I, 19; 34, I, 8.
91. *mu-tum-él* (=AN), 5, V, 7; 6, IV, 6; 7, I, 20; (34, I, 9); 60, II, 2. Also in LBD, RPN. Cf. *mu-tu-um-él*, BM 97526, 12 (in CT 33, 49); *mu-tu-me-él*, RPN; *mu-tu-él*, Strass. Warka, 38, 31; *mu-ti-él*, VS VII 128, 3; *mu-tu<sup>d</sup>IM*, CPN; *mu-ti-ê-kur*, CPN; *mu-tu-ba-ni?*, RPN; *mu-ti-ba-aš-ti* (fem.), KB IV p. 46, I, 1; *mu-ti-a-ḫi*, CBS 1221.

<sup>1</sup> For the translation cf. Ungnad, *Dilbat*, p. 89, note 4.

<sup>2</sup> The text has *a-mur-ga-š[e]-ri-*. . . . The scribe had begun to write *ga-za* and then mixed it with the following name.

<sup>3</sup> The text has *a-mur-še-ri-za*; here, too, the name which follows has been substituted through error.

<sup>4</sup> Written *a-mur-IT-iš-tár*. This might be a scribal error, but it cannot be excluded that it may represent a variant; in this case the name would be translated "I see the hand of Ishtar."

<sup>5</sup> An abbreviation of *še-li-ib-i-li?* *Li-li*, also found in RTIh 164<sup>12</sup>, III, 12, if not a scribal error, may be a further abbreviation of the same name, and has probably nothing to do with *lilá*, the name of a class of demons.



92. *mu-tum-e-lum*, 5, V, 8; 6, IV, 7; (7, I, 21); (34, I, 10);<sup>1</sup> 60, II, 3.
93. *mu-ra-nu-um* (Hyp.), "Foal, cub," 5, V, 9; (6, IV, 8); (10, II, 1); (34, I, 11); (60, II, 4).<sup>2</sup> Cf. *mu-ra-nu*, CPN, TRU 267, 19.
94. *i-túr-anum*,<sup>3</sup> "Anu has become merciful," 5, V, 10; 6, IV, 9; 10, II, 2; (34, I, 12); (60, II, 5).<sup>4</sup>
95. *i-túr-ê-a*, "Ea has become merciful," 5, V, 11; 6, IV, 10; 10, II, 3;<sup>5</sup> (60, II, 6).<sup>6</sup>
96. *i-túr-<sup>d</sup>IM*, "IM has become merciful," (5, V, 12); 6, IV, 11; 10, II, 4; (60, II, 7).<sup>7</sup>
97. *li-túr* (Abbrev.), "May he become merciful!" 6, IV, 12; 60, II, 8.
98. *li-túr-ru* (Abbrev.), "May they become merciful" (var. *li-túr-ra*, 6, IV, 13), 60, II, 9.
99. *li-túr-ru-ni?* (Abbrev.), "May they become merciful," (6, IV, 14); 60, II, 10.
100. *me-abzu-ta*,<sup>8</sup> "The oracle from the deep," 6, IV, 15; 60, II, 11.
101. *me-an-ta*, "The oracle of *Anu*" (var. [me]-<sup>d</sup>IM, 6, IV, 16), 60, II, 12.
102. *me-[dur]-an-ki*, "The oracle of Duranki" (var. *dur-an-ki*, 6, IV, 17), (8, II, 1); 60, II, 13. Cf. *dingir-dur-an-ki*, PB and *en-me-dur-an-ki*, "The oracle lord of Duranki," the name of the seventh prediluvian king;= εὐεδωπαχος (HT p. 86).
103. *šeš-ba-tu(gu)*, "Shesh has a portion"<sup>9</sup> 6, IV, 18; (8, II, 2); 60, II, 14.
104. *šeš-ka(l)-la*, "Shesh is powerful," 6, IV, 19; (7, II, 1); (8, II, 3); 60, II, 15. Also in LBD, SAD, HLC, HPN, etc.
105. *šeš-ki-lu(l)-la*, "Shesh is destruction,"<sup>10</sup> 6, IV, 20; (7,

<sup>1</sup> Written *mu-tum-a?-li?*. The group is Amoritic.

<sup>2</sup> Very badly written, but probably same as the others.

<sup>3</sup> Br. 3329. Cf. RPN, p. 233, note 10.

<sup>4</sup> Written *i-anum* (scribal error).

<sup>5</sup> Between the lines containing *i-túr-ê-a* and *i-túr-<sup>d</sup>IM* this text has the sign *IGI*; to be read *i-túr-lim?*. Cf. the Amor. *i-túr-li-i[m]*, in Pt. II No. 256.

<sup>6</sup> The signs *i* and *túr* have been written one above the other, and therefore appear as one sign. The whole tablet is unreliable.

<sup>7</sup> The sign *IM* is very badly written, and appears somewhat like *TUM*. Cf. preceding notes.

<sup>8</sup> Written *me-zu-ab-ta*.

<sup>9</sup> The *ba* might also be a verbal prefix of the passive theme. Cf. following note.

<sup>10</sup> *Ki-lul*=šakkaštu "murderess," the personification of pestilence. Therefore Huber's translation of the name as "Der Bruder ist Unheil" seems hardly right. Note that *ki-lu(l)-la* is always used in conjunction with feminine elements such as *a-a-*, *ama*, *nin-*, (HPN). Moreover, a list of names composed with *šeš* is an exact counterpart of a list formed with the element *nin* (Pt. III, No. 50). These facts would point to the conclusion that the ideograph *šeš*, besides denoting a male protecting deity, may also represent a female demon. The name *a-bi-ša-gi-iš* (No. 430) is probably a translation of *šeš-ki-lu(l)-la*. A more complete discussion will be given in Pt. III.

- II, 2); (8, II, 4); 60, II, 16. Also in LBD 44, 25; HPN, In. II, 855. Cf. *šeš-ki-lu-la*, LC, BB: *ama-ki-lu-lu(l)-la* and *nin-ki-lu(l)-la* in HPN.
106. *lù-ê-a* (Abbrev.) "Verily, he is eternal"<sup>1</sup> (var. *lugal-ê-a*, 60, II, 17), 6, IV, 21; 7, II, 3; 8, II, 5. Also in HLC pl. 100 No. 402 Rev. 5; HPN; TRU 267, 15; VS VII 113, 13; ST II.
107. *lu-da-ri* (Abbrev.), "Verily, he is eternal,"<sup>2</sup> 7, II, 4. Also in VS VIII 4, 34. Cf. *ilu-*, *šarru-*, *be-lî-lu-da-ri* in RPN and TNB.
108. *lù-ša-lim* (Abbrev.), "Verily, he makes safe"<sup>3</sup> (var. *lu-ša-lim*, 7, II, 5; *lugal-ša-lim*, 60, II, 18), (6, IV, 22); 8, II, 6. Also in GTD, 5498 Rev. II, 5576 Rev.; TD 50, etc.<sup>4</sup> Cf. *lu-ša-lim* VS VII 5, 14 (=6, 15); *lu-ša-lim-be-lî*, RPN.
109. *lù-me-lám* (Abbrev.), "Verily, he is a fearful splendor"<sup>5</sup> (var. *lu-i-mi-ti*,<sup>6</sup> 7, II, 6; *lugal-me-lám*, 60, III, 1; 6, IV, 23). Cf. *î-lî-i-mi-ti*, *sin-i-mi-ti* in RPN; *îr-ra-i-mi-ti* in LAD.
110. *<sup>d</sup>sin-rê'u*, "Sin is a shepherd," (6, IV, 24); 7, II, 7; 60, III, 2. Also in LAD, RPN, VS VII 20, 15.
111. *<sup>d</sup>sin-ri-me-ni*, "Sin is merciful," (6, IV, 25); 7, II, 8; 60, III, 3. Also LAD, HPN (seals); BB.
112. *<sup>d</sup>sin-ri-šu-šu*, "Sin is his help," (6, IV, 26); 7, II, 9;<sup>7</sup> 60, III, 4.<sup>8</sup> Cf. names under *rîšu* in CPN, p. 196.
113. *ê-a-ba?-ni*, "Ea is creator," (2, III, 1); 60, III, 5. Also in LBD, GTD; In. II, 715, etc.
114. *ê-a-ga?-mil?* "Ea spares," (2, III, 2); 60, III, 6.
115. *ê-a-...*, (2, III, 3); 60, III, 7.
116. *i-tul-anum*, "Anu has looked upon" (var. *ú-[tul-anum]*,<sup>9</sup> 2, III, 4), (34, II, 1); 60, III, 8. Cf. *li-tul-ilum*, *ú-tul-ištar*, *u-tul-<sup>d</sup>ma-mi*, in RPN.
117. *i-tul-ê-a*, "Ea has looked upon," (34, II, 2); 60, III, 9.
118. *i-tul-<sup>d</sup>IM*, "IM has looked upon," 34, II, 3; 60, III, 10.<sup>10</sup>

<sup>1</sup> Or, "May he be eternal." This and the following three names are discussed at length on p. 30 f.

<sup>2</sup> This is another Akkadian form of the preceding name. Cf. p. 31 and note 2.

<sup>3</sup> Or, "May he be safe."

<sup>4</sup> Always transliterated *awil-ša-lim*.

<sup>5</sup> "The man is splendor" is also grammatically possible, but cf. p. 31.

<sup>6</sup> Akkadian translation of *lù-me-lám*.

<sup>7</sup> After *<sup>d</sup>sin-ri-šu-šu* 7, II has the gloss: 9 *hi-pu-u*.

<sup>8</sup> Very badly written: *<sup>d</sup>sin-ri-e-im?*

<sup>9</sup> "Look upon, O Anu!"

<sup>10</sup> The sign *IM* has been left out for lack of space.

119. *ib-ni-anum*, "Anu has created," 34, II, 4; 60, III, 11.<sup>1</sup> Also in RPN, HPN, TD, 70 Obv. 4, TRU 14, 17.<sup>2</sup> Cf. *ib-ni-e-lum*, LC.
120. *ib-ni-ê-a*, "Ea has created." 34, II, 5; (48, 1); 60, III, 12.<sup>1</sup> Also in LBD, BE XV, RPN, In. II, 778.
121. *ib-ni-<sup>d</sup>IM*, "IM has created," 34, II, 6; (48, 2); 60, III, 13.<sup>1</sup>
122. *u-bar-ru-um*<sup>3</sup> (Abbrev.), 7, II, 11; (34, II, 7); (48, 3); 60, III, 14. Also CPN, RPN, LBD, etc. Cf. *u-bar*, In. IV, 8109.
123. *u-bar-ru-ni* (Abbrev.), 7, II, 12; (34, II, 8); (48, 4); 60, III, 15.
124. *u-bar-<sup>d</sup>sin* (var. *u-bar-ru-<sup>d</sup>sin*, 60, III, 16), 7, II, 13; (34, II, 9); (36, I, 1); (48, 5). Also in RPN. Cf. *u-bar-XXX*, VS VII 37, 24.
125. *taš-me-tum* (Abbrev.), "She has heard" (var. *taš-mi-tum*, 7, II, 14), (36, I, 2); 60, III, 17). Cf. *anu-taš-me-zi-ik-ri*, IIIR, 68, 31c.
126. *taš-me-a-ni* (Abbrev.), "She has heard me," 7, II, 15; 36, I, 3.
127. *taš-me-iš-tár*, "Ishtar has heard," 7, II, 16; (36, I, 4).
128. *<sup>d</sup>a-ba-....*,<sup>4</sup> 7, II, 17; (36, I, 5); (52, I, 1); 60, IV, 3.
129. *<sup>d</sup>a-ba-ri-mi-it* (Abbrev.), "Aba is the shelter" (var. [*<sup>d</sup>a-ba-ri-me-it*, 60, IV, 4], 7, II, 18; (36, I, 6); (52, I, 2). Cf. *na-di-a-ba-ri-mi-it*, CBS 1288.
130. *<sup>d</sup>a-ba-ri-ša-at* (Abbrev.), "Aba is the first one," 7, II, 19; (36, I, 7); (52, I, 3); (59, 1); (60, IV, 5). Cf. *<sup>d</sup>A-A-ri-ša-at* in RPN.
131. *<sup>d</sup>šamaš-ra-bi*, "Shamash is great," 7, II, 20; (36, I, 8); 59, 2; (60, IV, 6). Also in RPN, LC, BB.
132. *<sup>d</sup>šamaš-tâb*,<sup>5</sup> "Shamash is good," (36, I, 9); 59, 3; (60, IV, 7).
133. *<sup>d</sup>šamaš-ba-ni*, "Shamash is creator," 36, I, 10; 59, 4; (60, IV, 8). Also in RPN, LBD, BB. Cf. *ba-ni-<sup>d</sup>šamaš*, BB.
134. *ur-KUR-ŠUL-a*, "The servant of Kurshul," (36, I, 11); 59, 5; (60, IV, 9).
135. *ur-ki-dagal-la*, "The servant of Kidagal (=the large place),"<sup>6</sup> 36, I, 12; 59, 6; (60, IV, 10). Cf. *ur-ki-*

<sup>1</sup> This and the following two names have been written: *ib-anum*, *ib-ê-a*, *ib-<sup>d</sup>IM*. In all of the three cases this is due to an oversight of the scribe.

<sup>2</sup> In all quotations, transliterated as *ib-ni-ilum*.

<sup>3</sup> *U-bar* is probably a verbal element. Cf. the following group, which is identical in formation.

<sup>4</sup> Text 60, IV, 3 gives a portion of the last sign, which might be *at*. 7, II, 18 has traces of the first two signs, but they are blurred. To be restored *šar-ḫa-at* or *šar-ra-at*?

<sup>5</sup> *Tâbum*, in the lists of Pt. II, is always written *tâ-bu-um*.

<sup>6</sup> *Ki-dagal* is probably the same as *ki-gal*. The three elements of this group may be identical in meaning.

- gal-la*, In. II, 911; *lugal-ki-gal-la*, DP 191, III; ST II.
136. *ur-bi-maĝ*, "The servant of Bimag" (var. *ur-bi-maĝ*,<sup>1</sup> 60, IV, 11), 36, I, 13; 59, 7.
137. *ša-ad-a[n-na]*<sup>2</sup> (var.? *ša-DUM-an-na*, 60, IV, 12), 36, I, 14. Cf. *lù-ša-ad?*... Bu 91-5-9, 476 l. 20 (in CT 6, 31).
138. *ša-ad-ana*<sup>3</sup> (var.? *ša-DUM-ana*, 60, IV, 13), 36, I, 15.
139. *ša-ad-an-ki* (var.? *ša-DUM-an-ki*, 60, IV, 14), 36, I, 16.
- .....<sup>4</sup>
160. ....-a, 36, II, 1.
161. ....-ti, 36, II, 2.
162. ....<sup>d</sup>....?, 36, II, 3.
163. ....<sup>d</sup>ninni, 36, II, 4.
164. ....<sup>d</sup>lama,<sup>5</sup> 36, II, 5; 52 Obv. 1.
165. *a-gu-ú-a*, "My Agu,"<sup>6</sup> 36, II, 6; (52 Obv. 2). Also in LAD, LBD. Cf. *a-gu-a*, AO 3484 Obv. (in RA 5, p. 94) *a-gu-ia*, BL; and (fem.) *a-gu-ú-ia*, LC.
166. *a-gu-ú-a-ti*, "I have found Agu," 36, II, 7; (52 Obv. 3). Cf. *ì-lì-a-ti*; No. 66.
167. *a-gu-ú-a-in-ma-ti*, "My Agu is the eye (=light) of the land," 36, II, 8; (52 Obv. 4). Cf. <sup>d</sup>šamaš-*i-in-ma-tim*, <sup>d</sup>šamaš-*IGI-ma-tim*, <sup>d</sup>sin-*i-im-ma-tim*, etc., in RPN.
168. *iš-bu-um* (Hyp.) "Sprout," 52 Obv. 5.
- .....<sup>7</sup>
189. *ì-lì-am-ra-an-[ni]*, "My god, look at me!"<sup>8</sup> 35, 1. Also AO 4664 (in RA 8, 69). Cf. *ì-lì-am-ra-ni*, VS VII 1, 8; PSBA 29, 277.
190. *ì-lì-aš-ra-an-ni*, "My god, make me prosper" 35 2. Also in VS XIII 2 Rev. 2. Cf. *ì-lì-aš-ra-ni*, TRU 157, 15.
191. *ì-lì-šar-ra-an-ni*, 35, 3.

<sup>1</sup> If not due to a scribal error, the variant would ascertain the right value of the sign *NE*.

<sup>2</sup> The first element of the name is to be read in Sumerian, because *an-na* and *an-ki* are certainly Sumerian. *Ša-ad* might be an unusual value of the sign *KUR*. Cf. *S<sup>a</sup>*, V, 13. In any case, I do not believe that, in these names at least, we can interpret *ŠA-AD* as *šat*, the feminine of *šu* (cf. RPN, p. 245, note 9). The variant *ša-DUM* is not certain, since No. 60 is a very unreliable text. That might be the sign *AD* left incomplete.

<sup>3</sup> Something might be lacking after the sign *AN*. The text is unreliable.

<sup>4</sup> Text 36 leaves here a gap, which, however, cannot be large enough to include the group following (Nos. 189-209). Some numbers have been jumped so as to permit the insertion of new fragments, should they be discovered.

<sup>5</sup> The name of this god has been read in Sumerian, because the preceding <sup>d</sup>ninni clearly shows that the group was Sumerian.

<sup>6</sup> Or, "My crown." Cf. <sup>d</sup>a-gu-u, IIIR 66, Obv. 14a (Br. 13760) and IVR 35, No. 8,1; Cf. PB 18.

<sup>7</sup> A gap, the exact length of which is impossible to estimate with precision. The mere fact that 52 Rev. follows 52 Obv. is not sufficient to decide that this section must follow the preceding one. This is established, however, by comparison of the other tablets, and especially through No. 7.

<sup>8</sup> This group present difficulties in grammar. We should have expected *a-mur-an-ni* and *i-šir-an-ni*. The names are probably Amoritic. Cf. Pt. II Nos. 346-51.



192. *ga-la<sup>d</sup>ba-ú*, "The portion of Bau," 35, 4. Also in HPN, In. II 920.
193. *ga-la<sup>d</sup>ama-a-LU-MÚŠ*,<sup>1</sup> 35, 5; 52, II, 1.
194. *ga-la<sup>d</sup>ab-ba-ú*,<sup>2</sup> "The portion of Abbau," 35, 6; 52, II, 2.
195. *síb-ša-aṣag-gi-pá(d)-da*, "Shepherd, called 'pure heart,'"<sup>3</sup> 35, 7; 52, II, 3. Cf. *ša-aṣag-gi*, HLC, ST II, BM 103436, III, 6 (in CT 32, 12); *en-ša-aṣag-gi*, TRU 112, 5.6, In. II, 728, 906; *síb-da-uru-ša-aṣag-gi*, In. IV 7384; *dingir-ša-gi-pá(d)-da*, In. IV 7557; *gê'me-ša-gi-pá(d)-da*, RTllh 150, I, 2.
196. *síb-ní(g)-gi-na*, "The shepherd of righteousness,"<sup>4</sup> (23, II, 1); 52, II, 4.
197. *síb-mu-gê-me-en*, "My shepherd truly art thou!"<sup>5</sup> (23, II, 2); 52, II, 5.
198. *ša(g)-ba*, 7, III, 2;<sup>6</sup> 23, II, 3; 52, II, 6.
199. *ša(g)-ba-ba*, 7, III, 3;<sup>7</sup> 23, II, 4; 52, II, 7.
200. *ša(g)-ba-mu*, (7, III, 4); 23, II, 5; 52, II, 8.
201. *i-šar-ka?-ab?*, 23, II, 6. Cf. *i-šar-a-bi*, In. IV, 7001; *i-šar-ba-dan* (= *pa-da-an*, cf. below), In. II 801; ST II; TRU 10, 13; 23, 51; *i-šar-be-li*, TRU 115, 9; *i-šar<sup>d</sup>IM*, ST II; *i-šar-li-im*, LC; *i-šar-pá(d)-da* (var. *i-šar-pa-da-an-él*), RT 31, p. 133; *i-šar-ra-ma-aš*, TRU 182, 10; *i-šar<sup>d</sup>šamaš*, VS VIII 14, 40; 17, 23.<sup>8</sup>
202. *i-šar-si?-ma-an-ni*, 23, II, 7.
203. *i-šar-di?-di?-e?*, 23, II, 8.
204. *ga-ba-ba-a-a*,<sup>9</sup> 23, II, 9. Cf. *ga-ba-ba*, RTllh 159, V, 24, VII, 10; ADD; *ur-ga-ba-ba*, SAD p. 90.
205. *ga-ba-a-a*, 23, II, 10. Also Amarna 107, 16 (in CPN).
206. *ga-ba-mu*, 23, II, 11. Also BM 13138, Rev. 11 (in CT 7, 22); TRU 21, 5.10.
207. *lù<sup>d</sup>nanna*, "The man of Nanna," 23, II, 12. Also LAD, BAD, HLC, HPN, etc.
208. *lù<sup>d</sup>ninni(?)*, "The man of Ninni," 23, II, 13. Also HLC, GTD.

<sup>1</sup> The last two signs are uncertain.

<sup>2</sup> *ab-ba-ú* is also found in Reisner, *Hymns* 112, 35. (PB 124.) It is probably the same as *dAB-Ú* who may be identical with *dab-ba* (cf. CT 24, 16, 17 and *ibid.* 28, 72).

<sup>3</sup> All the three names refer to god, and may therefore be considered as abbreviated.

<sup>4</sup> *Dingir-ní(g)-gi-na* = *Kil-tum*, IVR 28, 27a.

<sup>5</sup> Or, "May thou be!"

<sup>6</sup> 7, III, 2 has the gloss *ab. Šab?*

<sup>7</sup> Under the name *ša(g)-ba-ba* we find here the sign *pád*. Is this a gloss, like the preceding?

<sup>8</sup> All these names are Amoritic.

<sup>9</sup> Note that, contrary to the usual practice, the longest name is given first place; this may suggest that the first is the more complete form of the name, and that the following is an abbreviation of it.

209. *lù-dlama*, "The man of Lama,"  
23, II, 14. Also HPN, etc.  
.....<sup>1</sup>
230. *bad-ligir* (Br.6966)-*ligir-kalam-*  
*ma*,<sup>2</sup> 58, 1.
231. *bád-uru-na-mu-un-gi-en*, "The  
wall of his city he has made  
firm," (39, I, 1); 58, 2.
232. *bad-uru-na-mu-un-gi-en*, "The  
wall of his city he has  
made firm,"<sup>3</sup> 58, 3 (var. *bad-*  
*uru*<sup>ki</sup> *na-mu-un-gi-[en]*,<sup>4</sup> 39,  
I, 2).
233. *e-ku-un-DAR* (var. *i-ku-un-*  
*[DAR]*, 7, IV, 11), 39, I, 3;  
58, 4.
234. *e-ši-in-DAR* (var. *i-ši-im-*  
*[DAR]* 7, IV, 12),<sup>5</sup> 39, I, 4;  
58, 5.
235. *e-MÁ-ŠU-a* (var. *e-ku-mu-*...  
39, I, 5), (23, III, 1); 58, 6.  
Cf. *ur-MÁ-GIS-ŠU-a*, LBD  
6, 25; 49, 4; LAD 82, 23;  
92, 25; 93, 13.
236. *dka-aṣ-ba-a-a* (Hyp.) (var. *dgaṣ-*  
*ba-a-a*, 7, IV, 14), 23, III, 2;  
58, 7. Cf. Nos. 32, 33.
237. *dka-aṣ-ba-ri-me-it* (Abbrev.)  
(var. *dgaṣ-ba-[ri-me-it]*, 7, IV,  
15), "Kazba is the shelter,"  
23, III, 3; 58, 8.
238. *dka-aṣ-ba-ri-ša-at* (Abbrev.)  
(var. *dgaṣ-ba-[ri-ša-at]*, 7, IV,  
16), "Kazba is the first  
one," 23, III, 4; 58, 9.
239. *e-til-pî-.....*<sup>6</sup> (var. *e-te-e[l]-*  
...., 23, III, 5), 7, IV, 17.  
Cf. *e-tel-pu*, VS VII 57, 11;  
134, 32; 20, 14, which has  
the var. (in the seal) *e-tel-*  
*pî-anum*; *e-tel-bi-dmarduk*, VS  
VII 123, 12; 124, 13. Cf.  
also names beginning with  
*e-til-pî-...* in CPN and *e-tel-*  
*bi-...* in RPN.
240. *e-til-[pî]-.....* (var. *e-te-e[l]-*  
...., 23, III, 6), 7, IV, 18.
241. *e-til-[pî]-.....* (var. *e-te-e[l]-*  
...., 23, III, 7), 7, IV, 19.
242. *A-A-NI-...* 7, IV, 20; 23,  
III, 8.
243. *A-A-tâbat* (?), "Aa is good,"  
7, IV, 21; 23, III, 9.
244. *A-A-tâ-[ba-at?]*, "Aa is good,"<sup>7</sup>  
7, IV, 22; 23, III, 10.
245. *dân-d-.....*, 23, III, 11. (Cf.  
Nos. 10-12 and 612.)
246. *dân-d-.....*, 23, III, 12.
247. *dân-.....*, 23, III, 13.
248. *ú-ši-.....*,<sup>8</sup> 23, III, 14. Cf.  
*ú-zi-bi-tum*, *ú-zi-nu-ru-*  
*um*, RPN; *ú-zi-dbu-ri-ia-aš*,  
*ú-zi-dmarduk*, etc., in CPN.
249. *ú-ši-.....*, 23, III, 15.

<sup>1</sup> A gap of no more than fifteen or twenty names.

<sup>2</sup> The value *bad* for the first sign is made certain by the names which follow. Cf. also  
*dBAD=dēn-lil* (CT 24, 39 3-11; Br. 1497) *bad*<sup>(ba-ad)</sup> = *iš-lár* (?) (PB 336); *BAD=dēsin* (PB  
337). Here it will probably refer to Enlil.

<sup>3</sup> Same meaning as preceding one. *Bad* is another spelling for *bád* (cf. DSGI. III *bad*).

<sup>4</sup> *Uru*<sup>ki</sup> = *uru*, Br.895.

<sup>5</sup> Text 7 has the gloss: *i bi-bi*. This is right, because No. 235 is omitted.

<sup>6</sup> Lord of the mouth is . . . Cf. Ungnad, *Dilbat*, p. 91, note 3.

<sup>7</sup> Restored in analogy with the lists of Pt. II, where *tâb* is always followed by *tâ(=HI)-bu-um*.

<sup>8</sup> From *ašû* "to go forth?" The verbal element might be incomplete.

250. *ú-ši-....*, 23, III, 16.  
 .....<sup>1</sup>
271. *warad-....*,<sup>2</sup> "Servant of ....,"  
 2, IV, 1; 3 Rev. I, 1.
272. *kúr-ra-....*,<sup>3</sup> 2, IV, 2; (3, Rev.  
 I, 2).
273. *kúr-ra-im-kala*,<sup>4</sup> "Kurra is  
 mighty," 2, IV, 3; (3, Rev.  
 I, 3); 39, II, 1.
274. *kúr-ra-á-gál*, "Kurra is strong,"  
 2, IV, 4; (3 Rev. I, 4);  
 39, II, 2. Also in DP 115,  
 XIII. Cf. *lugal-á-gál*, HPN;  
*á-nin-á-gal*, In. IV, 7557.
275. *ar-wi-um* (Hyp.) (var. *ar-pu-...*,  
 2, IV, 5; *ar-mu-e-u[m]*,<sup>5</sup> 24,  
 Obv. 1), (3, Rev. I, 5);  
 39, II, 3. Also in RPN  
 (*ar-pi-um*); VS VIII 6, 23,  
 AO 4667 (in RA 8, p. 74),  
 AJSL 29, p. 185, No. 2184,  
 etc.  
 Cf. also *ar-pi* (var. *ar-pi-u*,  
*ar-bu-um*), the mythological  
 king of Kish, HT, p. 88.
276. *ar-wi-tum* (Hyp.)<sup>6</sup> (var. *ar-mi-*  
*tum*, 24 Obv. 2), (3, Rev. I,  
 6); 39, II, 4. Also in RPN  
 (fem.).
277. *ar-na-ab-tum* (Hyp.), (3 Rev.  
 I, 7); 24 Obv. 3; 39, II,  
 5. Cf. *ar-na-bu-um*, AJSL  
 29, p. 178, No. 2495;  
 VS XIII 2 Rev. 6; *ar-na-ba-*  
*tum*, RPN (fem.); VS VIII  
 12, 41.
278. *ik-bi-él*, "God has spoken."  
 (3, Rev. I, 8); (23 IV, 1);  
 24 Obv. 4; 39, II, 6. Also  
 GTD 5504 Rev. 1; TRU  
 300, 7.
279. *ik-bi-um* (var. *ik-bi-wa-um*,  
 24 Obv. 5), (3 Rev. I, 9);  
 (23, IV, 2); 39, II, 7. Cf.  
*ik-bi-tum*, AJSL 29, p. 172,  
 No. 857.
280. *ik-bi-ir-ra*, "Irra has spoken"  
 (var. *ik-bi-<sup>d</sup>[ir-ra?]*, 23, IV,  
 3), (3 Rev. I, 10); 7, V, 1;  
 (39, II, 8).
281. *i-bi-ik-<sup>d</sup>da-gan*, (3 Rev. I, 11);  
 7, V, 2; 17, 2;<sup>7</sup> (23, IV, 4).
282. *i-bi-ik-ê-a*, (3, Rev. I, 12);  
 7, V, 3; 17, 3; (23, IV, 5).
283. *i-bi-ik-iš-tár*, (3 Rev. I, 13);  
 7, V, 4; 17, 4; (23, IV, 6).  
 Also in LAD, RPN.
284. *ama-kù-KAL* (Abbrev.)<sup>8</sup> (3,  
 Rev. I, 14); 7, V, 5;<sup>9</sup> 17,  
 5; 23, IV, 7.<sup>10</sup>

<sup>1</sup> A gap of no more than fifteen or twenty lines.

<sup>2</sup> Since the rest of the name is destroyed, it is impossible to decide whether the name is to be read in Akkadian or Sumerian.

<sup>3</sup> *Kúr-gal*, or only *kúr?*, is a name of Enlil (cf. DSGI, p. 127).

<sup>4</sup> *Im-kala* = *aklu*: *im-kala(g)-ga* = *aštu*, *išikku*, *dannu*, SAI 6309 ff.

<sup>5</sup> *Mu-e* for *wu-e* > *we*. An interesting instance of the value *w* for the letter *m*.

<sup>6</sup> Feminine of *ar-wi-um*. Here, too, we have the interesting interchange of *m* and *w*. The names are probably Amoritic.

<sup>7</sup> Written without determinative?

<sup>8</sup> This must be the title of a goddess. Cf. the other two names of the group.

<sup>9</sup> In 7, II, 5 the sign *kù* is glossed *kù*.

<sup>10</sup> Written [*ama*]-*DI-kal* (scribal error).

285. *ama-ŠÚ-ĠAL-BI* (Abbrev.),<sup>1</sup>  
(3 Rev. I, 15): 7, V, 6;  
23, IV, 8.<sup>2</sup>
286. *ama-A-TU*<sup>3</sup> (Abbrev.), (3 Rev.  
I, 16); 7, V, 7; (23, IV, 9).  
Cf. *ama-tu*, HPN.
287. *ad-da-kal-la*<sup>4</sup> "Adda is strong"  
(var. *a-ad-da-kal-la*, 1 Obv.  
I, 1), 1 Obv. II, 1 (?);  
3 Rev. I, 17; 7, V, 8;  
(23, IV, 10). Also in SAD,  
GTD, TD.
288. *ad-da-dûg-ga*, "Adda is good"  
(var. *a-ad-da-dûg-ga*, 1 Obv.  
I, 2), 1 Obv. II, 2 (?);  
3 Rev. I, 18; 7, V, 9. Also  
in LAD, LBD.
289. *ad-da-gi-na* "Adda if true"  
(var. *ad-da-gé-na*, 1 Obv.  
II, 3 (?); 3 Rev. I, 19;  
*a-ad-da-gi-na*, 1 Obv. I, 3),  
7, V, 10.
290. *utu-KAM*, "Utu plants," 1  
Obv. I, 4 (also II, 4); (3  
Rev. I, 20); 7, V, 11.  
Also HPN, In. IV 7428.
291. *utu-dûg*, "Utu is good," 1  
Obv. I, 5 (also II, 5); 7,  
V, 12. Also in GTD 5550  
Obv. I.
292. *utu-sar* (var. *utu-DUN*, 7,  
V, 13), 1 Obv. I, 6 (also  
II, 6).
293. *en-šibir-ra-šû-dû* (translated:  
*be-lum ša ši-bi-ir-ra šu-uk-lu-  
lum*, 7, V, 14), "The lord  
who is made perfect by  
the tiara" (var. *en-šibir-  
šû-dû*, 1 Obv. I, 7; also II,  
7); 7, V, 14. Cf. *lugal-  
šibir-za-gin-šû-dû*. No. 818.<sup>5</sup>
294. *en-šibir-ra-tum-ma* (glossed: *ša-  
a-na*,<sup>6</sup> 7, V, 15), "The lord  
who brings the (brilliant)  
tiara" (var. *en-šibir-aṣag-  
tum-ma*, 1 Obv. I, 8 (also  
II, 8); (12, 1)), 7, V, 15.
295. *en-an-na-tum-ma* (glossed: *ša-  
a-na*, 7, V, 16), (var. *en-men-  
[tum-ma]*, 12, 2). 7, V, 16.  
Also in HPN. Cf. *en-an-  
na-tum*, SAK.

<sup>1</sup> *ama-ŠÚ-ĠAL-BI* = *dgu-la*, CT 25, 4, 2 (PB 227; Br. 5465; SAI 3766). Cf. also *dingir-ŠÚ-ĠAL-BI* in IIR 67, 66a (Br. 13043) who is the *utug dgu-la-ge*, CT 24, 36.46 (PB 3157).

<sup>2</sup> Written *ama-ŠÚ-AN-[BI]* (very probably a scribal error).

<sup>3</sup> Probably to be pronounced *amedu*, or *emedu*. *Ama*<sup>(e-me-du)</sup> *TU* = *ilitti bīti*, VR 29, 69g (Br. 5460); *ama-A-TU*<sup>(a-ma-e-du)</sup> = *i[litti bīti]?*, IIR 32, 52c (SAI 3772).

<sup>4</sup> *Adda* "Father" is an appellative of some god. The writing *a-ad-da* for *ad-da* is here irregular. While S<sup>b</sup> 93 gives both the values *ad* and *a-ad* for the sign *AD*, in the Nippur school texts the form *a-ad-da* is used exclusively in connection with Akkadian names. This proves that *a-ad-da* was already used as the proper name of a god, probably *dIM*. In Pt. II, 25 we have a list of Akkadian names composed with *a-ad*; but before finishing the list the scribe decided for a better spelling and confined with *a-ad-da*. Cf. *a-ad-a-bi* in HPN.

<sup>5</sup> *Dû* = *kalālu*, *šu-dû* = *šuklulu* (Br. 9142, 7221). Notice the interchange of *dû* and *dû*. *Giššibir* = *šibirru* (Br. 8849) and *širritu* (Br. 8848, SAI 6605); *giššibir-šû-dû* = *maḥaddu* (Br. 8852); in the variant of No. 295 *men* = *agû* "crown, tiara."

<sup>6</sup> *I. e.* Another (form of the preceding name).



296. *má-a-gè-eš-ġé-ti(l)* (translated: *aš-šum-ia li*;<sup>1</sup> 7, V, 17), "May he live for my sake"<sup>2</sup> (var. *má-gè-eš-ġé-ti(l)*, 12, 3), 7, V, 17. Cf. *aš-šu-mi-ia-li-ib-lu-ut*, CBS 419.
297. *má-a-gè-eš-ġé-ša(g)* (glossed: *li*- 7, V, 18), "May he be prosperous for my sake" (var. *má-gè-eš*-. . . ., 12, 4), 7, V, 18.
298. *má-a-gè-eš-ġa-ma-ti(l)* (glossed: *li*-, 7, V, 19), "May he live for me for my sake" (var. *má-gè*-. . . ., 12, 5), 7, V, 19.
299. *nin-ša(g)-ga*, "The compassionate lady," 7, V, 20. Also in LAD; ST I 23, Obv. VII, 3.
300. *nin-tu(d)-da*, "The child bearing lady,"<sup>3</sup> 7, V, 21.  
 . . . . .<sup>4</sup>
311. *tu-li-id-<sup>d</sup>šamši(-ši)*<sup>5</sup> 7, VI, 1.
312. *tu-li-id-ga-ga*,<sup>6</sup> 7, VI, 2.
313. . . . .-*am?-i-li*, 7, VI 3.
314. . . . .-*di?* (translated: *a-wi-lum*), 7, VI, 4.
315. . . . . (translated: *a-wi-li-râbi*), 7, VI, 5.
316. . . . .-*a*, 7, VI, 6.  
 . . . . . ( . . . *bi-pu-u* 7, VI, 7).<sup>7</sup>
322. . . .-*li?-bur?-an?-[ni?]*, 4, IV, 1.
323. *uru-silim*, "The city of peace,"<sup>8</sup> 4, IV, 2; 6 Obv. 1.
324. *uru-silim-mu*, "The city of my peace," (2, V, 1); 4, IV, 3; 6 Obv. 2.
325. *uru-silim-gal*, "The city of great peace," (2, V, 2); 4, IV, 4; 6 Obv. 3.
326. *ê-ki-bi* (Abbrev.),<sup>9</sup> 2, V, 3; 4, IV, 5; 6 Obv. 4. Also GTD, 5540 Rev. 5; 5573 Rev. 2; HPN; In. IV 7438. Cf. *ê-ki*, In. II 908, 2892; Nic.; CB, etc.; *ki-bi*, Nic.; *e-gi-bi* VS IX 199, 15; *ê-gi-ba*, TNB; *ê-ki-bi-gi*, DP 112, XIII; LC; *ê-ki-bi-ġé*, TSA; ST I.

<sup>1</sup> The sign *li* . . . in the translation simply shows the verb to be in the praecative. The three verbs are probably to be completed; *li-ib-luṭ*, *li-ṭib*, *li-ib-luṭ*.

<sup>2</sup> These three names are translated in GT, p. 43. It is interesting to note that they are remarkably similar to the invocations of the old Babylonian letters. Cf. *aš-šum-mi-i-a li-ba-al-li-du-ka*, BL 27, 7-8; *aš-šum-ia da-ri-iš ū-mi-im li-ba-al-li-du-ka*, *ibid.* 3, 6-7; cf. also 2, 5-6; 4, 5-6; 11, 5-7; 16, 5, etc.

<sup>3</sup> Cf. *dama-tu-ud-da* = *bêlit i-li*, CT 24, 13.34 (PB 230).

<sup>4</sup> A gap, probably no longer than two or five names.

<sup>5</sup> The two names are Amoritic. Cf. p. 39. Notice that *dšamši* is a feminine deity.

<sup>6</sup> On the goddess *Gaga*, cf. No. 331 and note.

<sup>7</sup> A gap, which is probably very small.

<sup>8</sup> To be connected, in meaning at least, with *uru-sa-lim*, *u-ru-sa-lim*, "Jerusalem"?

<sup>9</sup> The first sign is, in all probability, *ê*. In both texts 2 and 4 this seems to have been written over an erasure, and appears like *ká* = *bâbu*. No. 6 has *ê-DI-bi*, certainly a scribal error. In VR 44, 39c the name *d<sup>en</sup>-lil-nibru<sup>ki</sup>-ki-bi-ge* is translated: *d<sup>en</sup>-lil ni-ib-bu-ru ana dš-ri-šu te-ir*, "Enlil, restore Nippur to its place!"

327. *uru-ki-bi* (Abbrev.), "(God, restore) the city to its place!" 2, V, 4; 4, IV, 6; (6 Obv. 5). Also in HLC; HPN; In. II 686, 750, 752, etc.
328. *ša?-ki-bi*<sup>1</sup> (Abbrev.), "From its place. . . ." 2, V, 5; 4, IV, 7; (6 Obv. 6).
329. *nu-úr<sup>d</sup>da-gan*, "The light of Dagan," 2, V, 6; (4, IV, 8); 6 Obv. 7. Also in TD.
330. *nu-úr-iš-tár*, "The light of Ishtar," 2, V, 7; (4, IV, 9); 6 Obv. 8; 23, V, 1. Also in RPN; TD; BB; GTD.
331. *nu-úr<sup>d</sup>ga-ga*,<sup>2</sup> "The light of Kaka" (var. *nu-úr-ga-ga*, 4, IV, 10; *nu-úr<sup>d</sup>ka-ka*, 6 Obv. 9), 2, V, 8; 23, V, 2. Cf. Nos. 46-48 and CPN, p. 168.
332. *a-lí-a-ḫu-ú-a*, "Ali is my brother,"<sup>3</sup> 2, V, 9<sup>4</sup>; (4, IV, 11); 6 Obv. 10; (7, VI, 8); 23, V, 3.<sup>4</sup>
333. *a-lí-a-ḫu-ša*, "Ali is her brother" (var. *a-lí-a-ḫu-ú-ša*,<sup>4</sup> 2, V, 10), 4, IV, 12; 6 Obv. 11; (7, VI, 9); 23, V, 4. Also in LBD. Cf. *a-lí-a-ḫu-ni* AO 4670 (in RA 8, p. 78); *a-lí-a-ḫu*, Man. A 10, 25.
334. *a-lí-a-bu-ša*, "Ali is her father," 2, V, 11; (4, IV, 13); 6 Obv. 12; (7, VI, 10); 23, V, 5. Cf. *a-lí-a-bi* (fem.) RPN, SAD.
335. *nin-gár-gal* (Abbrev.),<sup>5</sup> 2, V, 12; (4, IV, 14).<sup>6</sup>
336. *nin-tu(r)-tu(r)* (Abbrev.),<sup>7</sup> 2, V, 13; 4, IV, 15.<sup>6</sup> Also in HLC. Cf. *nin-tur*, DP 112, VII; Nic. 6 Obv. VII, 7.
337. *nin-ki-ma-ša(g)* (Abbrev.),<sup>8</sup> 2, V, 14; (4, IV, 16).<sup>6</sup>

<sup>1</sup> The first sign might be *TE+GUNU=ú-ru* "šubtum" (cf. DSGI, p. 50).

<sup>2</sup> The goddess *<sup>d</sup>GA-GA* (glossed *ka-ka*) has been identified with *Ninkarrak* (CT 25, 3, 55.) and with *Nin-šubur* (CT 24, 20.21); cf. also PB 424.

Her name is written: (1) *<sup>d</sup>ga-ga* (cf. above). (2) *ga-ga*, in *tu-li-id-ga-ga*, No. 312; *ŠU-ga-ga*, TD 60, Rev. 8; *ga-ga-da-nu-um*, PSBA 33, pl. 47, No. 30, 19. CBS 1243; (fem.) *ga-ga-da-ni-tum*, CPN, p. 168; *BĀ-ša-ga-ga*, ST I, 65 Rev. 4. (3) *<sup>d</sup>ka-ak-ka*, in *i-din-<sup>d</sup>ka-ak-ka*, LC. (4) *ka-ak-ka* in *i-din-ka-ak-ka*, RA 4, pl. 32. (5) *<sup>d</sup>ka-ka*, above and PB 1642.

<sup>3</sup> Discussion of the element *a-lí* will be given in Pt. II, in connection with the lists compounded with it.

<sup>4</sup> In texts 2 and 23 the sign *RI* is written instead of *HU*. This is remarkable, since in No. 2 the error occurs twice.

<sup>5</sup> Or, *nin-dur-gal*? This, and the following two, are names of goddesses.

<sup>6</sup> This whole group has been omitted in 7, VI and 23, V. In the latter text we have in its place: *gême-ša(g)-ga*, *gême-ka(l)-la* and *gême-šég* which, in the other texts, correspond to Nos. 360, 359 and 361.

<sup>7</sup> Cf. *nin-tu(r)-tu(r)-ri=bêlīt ilāni* (CT 24, 25.81a; PB 2743).

<sup>8</sup> Cf. *<sup>d</sup>ki-ša(g)=dam-bi-sal* (i. e. *<sup>d</sup>ID*) (PB 1762, 1535).

338. *mi-gir-an-ni*, "Be favorable to me!"<sup>1</sup> (var. *mi-gir-AN*, 7, VI, 11),<sup>2</sup> 2, V, 15; 23, V, 9.
339. *mi-gir*....., 2, V, 16. Cf. *mi-gir<sup>d</sup>-en-lil*, LBD, 23, 8, 19, 20.
340. *mi-gir*....., 2, V, 17.
341. *šir?-bur?-la<sup>ki</sup>-ki-dug<sup>3</sup>* (transl. *a-lum ta-bu*), "Shirpurla is a good place," 7, VI, 14.
342. *ur<sup>ki</sup>-ki-dug*, "Ur is a good place," 2, V, 18; (3 Rev. II, 1); 7, VI, 15. Cf. *ur<sup>ki</sup>-ki-dug*, GTD 4690 Obv. 3; *ur<sup>ki</sup>-ki-dug-mu*, TRU 338, 5; *uru-ki-dug*, In. II 89c.
343. *šir-bur-la-ki-aṣag-ga* (transl. *a-lum el-lum*, 7, VI, 16), "Shirpurla is a pure place" (var. *ur[i]-*..... 2, V, 19; *aṣag*..... 3 Rev. II, 2), 7, VI, 16.
344. *amar-ki-aṣag-ga* (transl. *a-ram<sup>d</sup>MAR?-TU*,<sup>4</sup> 7, VI, 17), "The wild goat of the pure place,"<sup>5</sup> (3 Rev. II, 3); 7, VI, 17. Cf. *amar-ki*, TSA 44, 1, 5; *lugal-amar-aṣag*, CB.
345. *amar<sup>d</sup>-da-mu* (transl. *bûr<sup>d</sup>-da-mu*, 7, VI, 18), "The wild goat of Damu," (3 Rev. II, 4); 7, VI, 18. Also in SAD 96, 28.
346. *amar<sup>d</sup>-šuba<sup>6</sup>* (transl. *bûr-sin*, 7, VI, 19), "The wild goat of Sin," 3 Rev. II, 5; 7, VI, 19. Also in BAD. Cf. *amar-šuba*, TD; In. I 1206; ST II; *amar-šuba*, GTD 5498 Rev. I, 5519 Obv.; RTCh 352, II, 2; TSA (written: *bur-ninni-za*).
347. *á-ṣi(d)-da<sup>7</sup>* (Abbrev.) (transl. *a<sup>d</sup>šamaš, a-ḫu-lap ki-nim*, 7, VI, 20), "The woe of the

<sup>1</sup> If we consider *an-ni* as the pronominal suffix of the first pers. sing., *mi-gir* is a verbal form from *magâru*, but we should expect *mu-gur-an-ni* (Ip.) or *im-gur-an-ni* (Prt.). If *mi-gir* be considered a noun or an adjective, the *an-ni* probably means "Anu," or "of Anu." The following two names could then be completed: *mi-gir-ê-a*, *mi-gir<sup>d</sup>IM*. The lecture *mi-gir-ilu-ni* is probably to be discarded.

<sup>2</sup> 7, VI, 12 has here ...*ḫi-bi*. The traces preceding the word *ḫi-bi* cannot be those of the numeral, which would be here expected. The line is probably to be restored: 1 *mi-gir ḫi-bi*, i.e. one of the names beginning with *mi-gir* is destroyed.

<sup>3</sup> The identification of the name Shirpurla is rendered more probable by the gloss *a-lum* which also recurs in 7, VI, 15.

<sup>4</sup> "The wild goat of Amurru?". The sign *MAR* is not regularly inscribed: it might be *ba?-aš-tu*.

<sup>5</sup> In VR 51, 53<sup>b</sup> the king is called *amar-šilam* (Br. 2672) *-aṣag-ga-ám=šar-ru bu-ur lit-ti elliti(-ti)*, which Delitzsch translates "Glänzendes Wildkuh-Junges, d. i. herrlicher junger Wildstier" (DSGL, p. 260).

<sup>6</sup> Written *amar-ZA-USLAN+GUNU*. For the reading *šuba* cf. Thureau-Dangin, In. I, p. 13, note 1, and SAI 9017, 9018.

<sup>7</sup> In this and in the following two names the sign *Á* is glossed *a*.

- true one . . . ,<sup>1</sup> (3 Rev. II, 6); 7, VI, 20. Also in HLC, HPN, In. II 782, 857, 910. Cf. *a-ḫu-la-ap-<sup>d</sup>šamaš*, CBS 98.
348. *á-d<sup>d</sup>nanna* (Hyp.) (transl. *a sin, a-ḫu-lap-sin*, 7, VI, 21), "The woe of Nanna. . ." (3 Rev. II, 7); 7, VI, 21.
349. *á-lù-bad<sup>2</sup>* (Abbrev.) (transl. *a-ḫu-lap we-di-im, a-ḫu-lap mi-ti-im*,<sup>3</sup> 7, VI, 22), "The woe of the dead one . . ." (3 Rev. II, 8); 7, VI, 22.
350. *lugal-gaba-ri-nu-tu(gu)* (transl. *šar-rum ša ma-ḫi-ra lâ [i]-šū-ú*, 7, VI, 23), "The king who has no rival," (3 Rev. II, 9); 7, VI, 23. Also in LAD.
351. [*lugal*]-*im-ri-a* (glossed: *ša-[a-na]*,<sup>4</sup> 7, VI, 24), (3 Rev. II, 10); 7, VI, 24. Cf. *lugal-im-ru-a*, In. IV 7279 and ST II.
352. *lugal-an-[ni]*<sup>5</sup> 3 Rev. II, 11.
353. *EZEN-a- . . .*, 3 Rev. II, 12.
354. *EZEN-a-dúg-[ga?]*, 3 Rev. II, 13.
355. *EZEN-šú-d[š?]*, 3 Rev. II, 14.
356. *ka-ḡa-a-az<sup>6</sup>* (var. *ḡa-e-ḡa-ag*, 3 Rev. II, 15), 4, V, 1.
357. *ka-ḡa(r)-ḡu-na<sup>7</sup>* (var. *ḡa-e-ḡa-ag-ḡu-na*, 3 Rev. II, 16), 4, V, 2.
358. *ka-ma-ni-zi*,<sup>8</sup> 3 Rev. II, 17; 4, V, 3. Also ST I, GTD 5496 Obv. 12; TSA; Nic., etc. Cf. *ka-ma-an-ni-zi*, SA 211 (in RA 9, p. 62), CB; and *ka-ma-ni-zi*, DP 141, I, 142 IV, *pass.*
359. *ḡême-ka(l)-la*, "The strong Woman," 3 Rev. II, 19; 4, V, 4; 23, V, 7.<sup>9</sup> Also in LAD 94, IV, 14.
360. *ḡême-ša(g)-ga*, "The compassionate Woman," 3 Rev. II, 18; 4, V, 6;<sup>10</sup> 23, V, 6.<sup>9</sup>

<sup>1</sup> *A=ab*, an exclamation of sorrow and distress. *A-ḫu-lap* is used as a noun, and means probably "Woe, lament." Cf. *a=nāku* "Howl, lament" (Br. 3981, 11348), and *á-a=nāku* (SAI 4753) and probably *nēšu* (CT 18 43, 39b, SAI 1091 1). Cf. also DSGI. under *a.B* and note *ibid.* p. 2.

<sup>2</sup> The sign glossed *bad* is very similar to *šA*, but may be another one.

<sup>3</sup> *We-di-im* and *mi-ti-im* must have the same meaning, since both of them correspond to the same ideograph. Cf. discussion in Pt. II (glossary).

<sup>4</sup> The gloss is to be restored according to 7, V, 15-16. But for this, the name could very well have been translated "The king of the storming wind." Here it will probably mean "The king who goes by himself."

<sup>5</sup> Restored according to Pt. III No. 265.

<sup>6</sup> A name of a god; cf. the two names following. Remark in the variant the interchange of the letters *k* and *ḡ*. On this cf. also the word *še-ir-ka-an-dug* in DSGI, p. 263.

<sup>7</sup> I am assuming the value *ga* for the sign *GAR*, in order to bring the variants in accord. Cf. following note.

<sup>8</sup> To be read *ka-ma-ni-zi* or *ga-ma-ni-zi*, and not *enim-ma-ni-zi*. This is deduced from the preceding names. There is a god *dka-ma-ni-zi*, IIR 68, 31h (Br. 705) and CT 24, 7, 21.24. (SAI 99), ZA 10, 298, 51 (PB 1645). In CT 24, 7, 23 *d[KA]- . . . -na* might be identified with *ka-ḡa(r)-ḡu-na*, since he is the brother of *dka-ma-ni-zi*.

<sup>9</sup> In different setting.

<sup>10</sup> In this text No. 361 precedes 360.



- Also in ST I 23, Obv. VII, 14; DP 129, VI. Cf. *gême-ša(g)*, Nic. 1 Rev. III, 11; 6 Rev. V, 3; <sup>1a</sup>*gême-ša(g)-ga*, DP 157, VIII.
361. *gême-šéga*, "The favorable Woman,"<sup>1</sup> 3 Rev. II, 20; 4, V, 5;<sup>2</sup> 23, V, 8.<sup>3</sup>
362. *du(g)-ga-<sup>d</sup>ba-ú* (Abbrev.), "The command of Bau" (var. *du(g)-ga-<sup>d</sup>a-má-má*, 42 Obv. 1), 3 Rev. II, 21; 4, V, 7. Also in HPN; In. II, 830. Cf. *dug-ga*, SA 187 (in RA 9, p. 61); *dug-ga-ana*, AO 3322 Obv. II (in RA, 5, 82).
363. *du(g)-ga-<sup>d</sup>šara*,<sup>4</sup> 3 Rev. II, 23;<sup>5</sup> 4, V, 8;<sup>6</sup> (42 Obv. 2).
364. *du(g)-ga-zi(d)-da*,<sup>7</sup> "The standing command," 3 Rev. II, 22; 4, V, 9; 42 Obv. 3. Also GTD 5504 Rev. II, 1; HPN; TRU; In. II, 940, 4130; IV, 7523; ST II.
365. *KUR-ku* (var. [*KUR*]-*ku*, 3 Rev. II, 24), 4, V, 10; 42 Obv. 4.
366. *KUR-'i-i* (var. *KUR-'i-TUR*,<sup>8</sup> 4, V, 11), 3 Rev. II, 25.
367. *KUR-bu-um*, 4, V, 12. Cf. *KUR-bi*, RA, 3, p. 134, 5.
368. *a-mur-<sup>d</sup>en-lil*, "Look, O Enlil!"<sup>9</sup> 4, V, 13. Cf. *a-mur-<sup>d</sup>sin*, TD.
369. *a-mur-be-lí*, "Look, O my lord!" 4, V, 14. Also Bu. 91-5-9, 858 l. 21 (in CT, 8, 31).
- .....<sup>10</sup>
375. ....-*ma?*, 2, VI, 1.
376. ....-*gál*, 2, VI, 2.
377. ....-*an-na*, 2, VI, 3.
378. ....-*ka?*(*sag?*), 2, VI, 4.
379. ....-*lu?-ša*, 2, VI, 5.
380. ....-*a?-hu-um*, 2, VI, 6.
381. [*ta*]-*din-iš-tár*, "Ishtar has given," 2, VI, 7.
382. [*t*]-*a-din-a-ba*, "Aba has given,"<sup>11</sup> 2, VI, 8.
383. *ta-din-nu-nu*, "Nunu has given," 2, VI, 9. Cf. *ta-ad-di-in-nu-nu*, RPN (fem.); *ta-di-in-nu-nu*, BL.
384. *ŠU-nu-nu*,<sup>12</sup> 2, VI, 10. Also

<sup>1</sup> *Šéga* (= *A-AN*), a different writing for *še-ga*.

<sup>2</sup> In this text No. 361 precedes 360.

<sup>3</sup> In different setting.

<sup>4</sup> *LAGAB+IGI-GUNU* has the phonetic value *dšara*. Cf. A. T. Clay: *Miscellaneous Inscriptions in the Yale Babylonian Collection*, p. 87 No. 111.

<sup>5</sup> In text 3 it appears written like *du(g)-ga<sup>d</sup>NIN*.

<sup>6</sup> Placed before *du(g)-ga-zi(d)-da*.

<sup>7</sup> Cf. the EME-SAL *u-mu-un dug-ga zi(d)-da* VAT 1338 Col. II, 40 (VS II, 5), and also No. 342 where *zi(d)-da* is translated *dšumaš*.

<sup>8</sup> Probably there is no variant here. Either this is a scribal error, or the reading of text 3.

<sup>9</sup> Another possible translation is "I look upon Enlil." Cf. Nos. 85-87.

<sup>10</sup> A gap, which may be of only two names.

<sup>11</sup> Cf. *d-a-ba* K 4349 Q, 9 (in CT 24, 46). Notice that Aba is a feminine deity, and cf. Nos. 129-130.

<sup>12</sup> For *gimil-nunu?* But here the phonetic value is probably *šu*, as shown by *KU-nu-nu* in TC. On the other hand, it is to be remarked that there may be a similarity in meaning with the names of the preceding group.

- Bu. 88-5-12, 681 l. 18 (in CT IV, 45). Cf. Nos. 52-54 and *KU-nu-nu* TC 6 Obv. II, 3.
385. *ŠU-ki-nu-um*, 2, VI, 11.
386. ...-*ki-ir-d*ma-ma,<sup>1</sup> 2, VI, 12.
387. ...-*d*ma-mi-tum, 2, VI, 13; (3 Rev. III, 1). Colophon: *d*ELTEG-*zag-sal*.<sup>2</sup>

### ADDITIONAL FRAGMENTS OF THE FIRST TABLET OF THE SYLLABARY

- .....
391. *NE*....., 24, I, 2.
392. *NE*....., 24, I, 3.
393. *UN*?-?....., 24, I, 4.
- .....
394. ....-*ri*, 61 Obv. 2.<sup>3</sup>
395. ....-*la-li-ri-ik*, 61 Obv. 3.
396. [*p*]*a-al-ba-am-ri-ig-mi*, 61 Obv. 4.
397. *išib-sig*,<sup>4</sup> 61 Obv. 5.
398. *išib-sig-gan*, 61 Obv. 6.
399. *išib-d*nidaba,<sup>5</sup> "The libation priest of Nidaba," 61 Obv. 7. Also RTIIh 156, I, 6; Bu 91-5-9, 589, l. 10 (in CT I, 1) HPN (= *me* +).
- .....

### SECOND TABLET OF THE SYLLABARY

400. *ba*[*a*....],<sup>6</sup> 33, I, 1. Cf. *ba-a-a*, HLC; *ba-a-da*, In. II 945; HPN; *ba-a-ga*, HPN; *ba-a-mu*, TRU 385, 6; HPN.
401. *ba-a-ša(g)-ga?*, (33, I, 2); 45 Rev. I, 2. Also in HLC; HPN has only *ba-šag-ga*.
402. *ba-a-ša(g)-ga-mu*, (33, I, 3); 45 Rev. I, 3; 50, 1.
403. *ê-gir-kalam-ma*, (Abbrev.) (var. *ê-ga-erem-kalam-ma*, (33, I, 4); 45, Rev. I, 4-5. "The temple which is the way of the land;" var.: "The temple which is the food (milk) of the people of the land," 50, 2; 54, I, 2.
404. *ê-sag-îl-îl?-i* (Abbrev.), "The temple of the lofty head" (var. *ê-sag-îl-i*, 50, 3; *ê-sag-îl-e*, 54, I, 3), 33, I, 5; 45 Rev. I, 6. Cf. *sag-îl-*

<sup>1</sup> To be restored *šu-ki-ir-?*. This seems to be required, so as to bring into relation the three names.

<sup>2</sup> Concerning the colophon, cf. p. 19.

<sup>3</sup> Section 394-9 belongs probably to the first tablet, because the reverse of No. 61 contains names belonging to it. Note, however, that in text 25 the obverse belongs to the second tablet, and the reverse to the first.

<sup>4</sup> For *išib*, cf. following note. The value *sig* is given by the next name.

<sup>5</sup> *ME-d*nidaba = *i-ši-ib ni-da-ba-ku*, 82-8-16 I Obv. 28 (Br. 10389).

<sup>6</sup> Is *ba-a* the name of a god? Cf. *ba=bêlum*, in Reisner, *Hymns*, 62, 17.

- ma-an-sí*, BL, and names beginning with *e-sag-ila* in RPN, p. 212, and *e-sag-ili* in CPN, p. 148.
405. *ê-lù-bi-nu-šub-bu* (Abbrev.), "The temple which man does not tear down" (var. [*ê-lu*]-*bi-nu-šub-bi*, 54, I, 4; *ê-lù-bi-nu-tu(gu)*,<sup>1</sup> 45 Rev. I, 7), 33, I, 6; 50, 4.
406. *Û-MA-NA*,<sup>2</sup> 33, I, 7; (omitted in 45 Rev. I); (50, 5); (54, I, 5). Cf. *Û-MA-NI*, SAD 117, 39.
407. *Û-MA-DU-DU*, 33, I, 8; 45 Rev. I, 8; (50, 6); 54, I, 6.<sup>3</sup>
408. *Û-NE-TI*, (32, I, 1); 33, I, 9; 45 Rev. I, 9; (50, 7); (54, I, 7).
409. *mu-ġi-a*, 32, I, 2; 33, I, 10;<sup>4</sup> 45 Rev. I, 10; 50, 8; (54, I, 8).
410. *mu-ni-za*, 32, I, 3; 33, I, 11; 45 Rev. I, 11; 50, 9.
411. *mu-ġig-sa* (var. *mu-KAR?-sa*, 33, I, 12), 32, I, 4; 45 Rev. I, 12.
412. *ê-lù-lág-lág* (Abbrev.), "The temple which gives light to man," 32, I, 5; 33, I, 13; 45 Rev. I, 13; (62 Obv. I).
413. *ê-lù-ti(l)-ti(l)* (Abbrev.), "The temple which gives abundant life to man," 32, I, 6; (33, I, 14); 45 Rev. I, 14; 62 Obv. 2. Cf. *nin-lù-ti(l)-ti(l)*, DP 111, IV; Nic. 6 Rev. IV, 13; ST I; HPN; TSA; *nin-lugal-ti(l)-ti(l)*, RTIIh 162, II, 20; *dun-gi-li-ti(l)-ti(l)*, ST II.
414. *ê-lù-ti(l)* (Abbrev.), "The temple which gives life to man," 32, I, 7; 45 Rev. I, 15; 62 Obv. 3. Also in LAD; LBD; HPN (*é-gál-ti*); ST II; In. II, 938; IV, 7307. Cf. *ê-lù*, In. IV, 7369.
415. *KA-E?-ĜA-AB-KAL*,<sup>5</sup> 32, I, 8; 45 Rev. I, 16; 62 Obv. 4.
416. *KA-KA-LĀL?-BI*, 32, I, 9; 45 Rev. I, 17; 62 Obv. 5.
417. *KA-MU-[R]I?-A* (var. *KA-MU-RI-GA*, 45 Rev. I, 18), (32, I, 10); 62 Obv. 5.
418. *<sup>d</sup>ba-ú-nin-šég*, "Bau is a compassionate lady," 32, I, 11; 45 Rev. I, 19. Also in ST II, 47 Obv. 13; HLC; HPN; In. II, 923.
419. *<sup>d</sup>ba-ú-ur-mu*, "Bau is my abundance,"<sup>6</sup> 32, I, 12; (45 Rev. I, 20). Also in ST I, 21

<sup>1</sup> The name is so very badly written that it is even uncertain if this is a real variant.

<sup>2</sup> These three names are probably abbreviated, and only the verbal element is recorded. The sign *Û* (to be read *sa*) is the verbal prefix of the middle form, while *ma* and *ne* are the pronominal infixes of the first pers. sing. and the third pers. pl. Cf. GT, p. 87 ff.

<sup>3</sup> The scribe probably wrote by mistake *Û-MA-DU*, since there is not enough space in the line for the complete name.

<sup>4</sup> There might be here a variant: the double sign *IM?* The text is badly preserved.

<sup>5</sup> Probably names of gods, phonetically written.

<sup>6</sup> Better than "Bau gives abundance." In personal names of this and of an earlier period, the verb *nadānu* would be expressed by *ma-an-sí* and, in any case, we should expect some verbal prefix.

- Rev. V, 11; ST II; Nic. (fem.); TSA; In. II, 618. Cf. <sup>d</sup>*en-ki-ur-mu* and <sup>d</sup>*nin-gir-su-ur-mu*, Nic.
420. <sup>d</sup>*ba-ú* . . . . ., (32, I, 13); 45 Rev. II, 1.
421. *ezen-zi(d)-an-na*, 45 Rev. II, 2.
422. <sup>d</sup>*EN-UM*-<sup>d</sup>*ninni*,<sup>1</sup> 45 Rev. II, 3. Cf. *EN-UM*-<sup>d</sup>*IM*, GTD 5514 Obv. 14; *EN-UM-i-lí*, GTD 5498 Obv. II, 6; LTD 48, 7.<sup>2</sup>
423. <sup>d</sup>*en-dù-muš-an-na*,<sup>3</sup> "Endu is the life of heaven," 45 Rev. II, 4.
424. *im-bi-KAL*, 45 Rev. II, 5. Cf. *in-bi-i-lí-šu*, *in-bi-ir-ši-tim*, *in-bu-um*, *in-bu-ša* in RPN; *im-bu-ú-a*, *im-bu-uk-ki* and names in *inbi(u)* in CPN.
425. *im-bi-tum?-ma*, 45 Rev. II, 6.
426. . . .-*ši?* . . . . , 45 Rev. II, 7.
427. <sup>d</sup>*nin-IB-ba-ni*, "Ninib is creator," 45 Rev. II, 8.
428. <sup>d</sup>*nin-IB-ši?-du*, "Ninib is a protecting god," 45 Rev. II, 9.
429. <sup>d</sup>*nin-IB-en-nam*, "Ninib, be merciful to me!" 45 Rev. II, 10.<sup>4</sup>
430. *a-ḫi-ša-gi-iš*,<sup>5</sup> "Ahi kills," 37, I, 2;<sup>6</sup> 45 Rev. II, 11. Also in LAD; LBD. Cf. *a-ḫi-ša-gi-iš*, LC; VS VIII 3, 14.
431. *a-ḫi-li-bur-ra*, "May Ahi make me powerful!" 37, I, 3; 45 Rev. II, 12.<sup>7</sup> Cf. *a-ḫi-li-bu-ra*, LC; *a-ḫi-li-bu-ra-am* (fem.) in CT 6, 25b (quoted in LC).
432. *a-ḫi-tá-bu-um*, "Ahi is good," 37, I, 4; 45 Rev. II, 13.
433. *nam-nam-tar-ri* (Abbrev.) (var. *nam-nam-tar-um*, 45 Rev. II, 14),<sup>8</sup> "The fixing of the fates?" 37, I, 5. Cf. *nam-tar-ri*, BAD 5, II, 3; III, 4; 6, II, 11; 8, II, 4; 109, I, 3; *nam-zi-tar-ra*, HPN; *lugal-nam-tar-ri*, HLC; SAD; *dam-nam-tar-ri*, In. IV, 7242.
434. *nam-maḡ-ga* (Abbrev.), "The greatness . . ." (var. *nam-maḡ-AB* ?, 37, I, 6; *nam-maḡ-ḫu?-ab?*, 33, II, 1), 45 Rev. II, 15. Cf. *nam-maḡ*,

<sup>1</sup> The name is not necessarily complete: we may have here another instance of the liberty which the pupils took in abbreviating long names. In the form <sup>d</sup>*EN-UM*-<sup>d</sup>*ninni-an-na*, "Ennum is the goddess of heaven;" this would be in good relation with the other two names of the group.

<sup>2</sup> To be read *EN-UM* and not *bēlum(-um)*, or *bēl-um*. *EN-UM-i-lí*, "Ennum is god," may prove that *EN-UM* was used as the personal name of a deity.

<sup>3</sup> Cf. <sup>d</sup>*en-du*, CT 24, 3.37 and <sup>d</sup>*en-dū*, CT 24, 3.31; 21, 63 (PB, 933).

<sup>4</sup> Traces of characters, in 37, I, 1 may point to a variant.

<sup>5</sup> This is probably a translation of *šeš-ki-lu(l)-la*. Cf. note 10 on page 58.

<sup>6</sup> Written *a-ḫi-ša-gi* (scribal error).

<sup>7</sup> Written *a-ḫi-li?-RA-ra* (scribal error).

<sup>8</sup> Sic! We should have expected *ri* instead of *UM* in the last sign. Is this a scribal error? Cf. <sup>d</sup>*nam-tar* and <sup>d</sup>*nam-tar-ru* (Br. 2110, 2117).



- HLC; In. I, 1228; ST I; *nam-maġ-ni*, In. I, 1105; *nam-maġ-ga-ni*, In. II, 619; *nam-maġ<sup>d</sup>-ba-ú*, In. II, 618.
435. *nam-tar-ib-gu-UL*, (32, II, 1); (33, II, 2); 37, I, 7;<sup>1</sup> 45 Rev. II, 16; (54, II, 1). Also in HPN; ST II, 14 Obv. II, 7; 49 Rev. I, 7. Cf. *nam-tar-ib-gu*, In. II, 917.
436. *arad-mu*,<sup>2</sup> "The servant of Mu," 32, II, 2; 33, II, 3; 37, I, 8; 45 Rev. II, 17; (54, II, 2). Also in LBD; HPN (*urú*); TRU, etc.
437. *arad-egi*,<sup>3</sup> "The servant of 'The Princess'" (var. *arad-dam*, 32, II, 3; 37, I, 9), 33, II, 4; 45 Rev. II, 18; (54, II, 3). Cf. *arad-dam* in HLC; HPN; In. II, 878, IV, 7608.
438. *arad-lugal*, "The servant of 'The King,'" <sup>4</sup> 32, II, 4; 33, II, 5; 45 Rev. III, 1; (54, II, 4).
439. *li-bur-an-ni*<sup>5</sup> (var. *li-bur-rá(!)-ni*, 33, II, 6), 32, II, 7; 45 Rev. III, 2; (54, II, 5).
440. *li-bur-PA*,<sup>6</sup> 32, II, 5; 33, II, 7; 45 Rev. III, 3; (54, II, 6).
441. *li-bur-KU-AL-TA?* (var. *li-bur-giš-bil?-mes?-ga?*<sup>7</sup> 45 Rev. III, 4; *li-bur-ra-lù*, 32, II, 6), 33, II, 8.
442. *nu-úr-ku-bi*,<sup>8</sup> "The light of Kubi" (var. *nu-úr-la-ir*, 32, II, 8), 33, II, 9; 45 Rev. III, 5. Cf. Nos. 46-8.
443. *nu-úr-a-ba*, "The light of Aba" (var. [*nu-úr*]-<sup>d</sup>*a-ba*, 33, II, 10), 32, II, 9; 45 Rev. III, 6. Cf. *nu-úr<sup>d</sup>-a-ba* in LBD.
444. *nu-úr-šu-nu*, "Their light," 32, II, 10; (33, II, 11); 45 Rev. III, 7.
445. <sup>d</sup>.....-*zi-mu* (?), 32, II, 11; (33, II, 12); 45 Rev. III, 8.
446. ....? 33, II, 13.  
.....<sup>9</sup>
451. <sup>d</sup>*nin*-....., 45 Rev. III, 14.
452. <sup>d</sup>*nin-zi?*-....., 45 Rev. III, 15.
453. <sup>d</sup>*ma-zi-êriš(-iš)*,<sup>10</sup> 45 Rev. III, 16.
454. *nin?-šú-gé-gé*, 45 Rev. III, 17. Also in RTCh. 399 Obv. II, 35; TSA; ST II. Cf. *nin*-

<sup>1</sup> It appears written as *nam-tar-ib-gê<sup>d</sup>me*. The last wedge is probably the first of the sign *UL*, left incomplete.

<sup>2</sup> Probably the name of a god, and not "My servant." Cf. note 6.

<sup>3</sup> Written *SAL-KU*. Cf. <sup>d</sup>*SAL-KU* (SAI 8411) and PB, 2837-40.

<sup>4</sup> Cf. <sup>d</sup>*LUGAL*, PB 1353 ff.

<sup>5</sup> In texts 32, 33, 45 the order of these three names is not the same.

<sup>6</sup> <sup>d</sup>*PA* = <sup>d</sup>*Nergal ša su-u-ki*, CT 24, 41.74: CT 25, 8.11b; <sup>d</sup>*PA* (*mu-ú-a-ti*) = <sup>d</sup>*Nabû ša Dilmun*, CT 25, 35 Obv. 21; 36 Obv. 20. Cf. also PB 2159, 2160, 2941-3, 3114.

<sup>7</sup> One would think of Gilgamesh, but the text is so badly written that this most interesting variant remains wholly uncertain.

<sup>8</sup> *Ku-bi* (for *kū-bi*) is, in all probability, a Sumerian loan word. Cf. <sup>d</sup>*KU*, SAI 7499 and <sup>d</sup>*KU-bu*, IIR 66 Obv. 13b (Br. 13457). In Akkadian names cf. *ku-bu(um)*, *ku-bi*, LC p. 63, RPN p. 216 and note 4. It is doubtful whether *la-ir* may be another variant of the name *ku-bi*.

<sup>9</sup> Four lines destroyed. Cf. 45, III.

<sup>10</sup> Is the sign *MA* a scribal error for *nin*?

- šù(=KU)-gé-gé, ST I; DP  
116, II; 117, II; In. IV,  
7274; *nin-šù-gi-gi*, Nic. 16  
Obv. II, 9; *en-šù-gi-gi*, DP  
132, I.
455. *nin-si(g)-ga-kalama*,<sup>1</sup> 45, III,  
18.  
.....<sup>2</sup>
466. *<sup>d</sup>na-bi?-um?-[ba-n]i?*, "Nabium  
is creator," 38 Rev. I, 2.
467. *a-na-lù*,<sup>3</sup> 38 Rev. I, 3.
468. *a-na-lù-šuku*, 38 Rev. I, 4.
469. *[a-na]-lù-ku?*, 38 Rev. I, 5.  
.....<sup>1</sup>
480. ....-še?-um, 32, III, 1.
481. ....-ta?-še?-um, 32, III, 2;  
(41, I, 1).
482. *mu-uš?-mu-na-nu-um* (Hyp.)  
(var. ....-bu-um, 41, I,  
2), 32, III, 3.
483. *a-dim*<sup>4</sup> (Abbrev.), "Like water  
...", 32, III, 4; (37, II, 1);  
(41, I, 3).
484. *a-dim-ba-an-ag-eš*, "They have  
been made like water," 32,  
III, 5; (37, II, 2); 38, II, 1;  
(41, I, 4).
485. *a-dim-lù-ba-an-ag-eš*, "Men  
have been made like water,"<sup>5</sup>  
(37, II, 3); 38, II, 2; (41,  
I, 5).
486. *<sup>d</sup>IM-ba-ni*, "IM is creator,"  
16, 1; 37, II, 4; 38, II, 3;  
(41, I, 6).
487. *<sup>d</sup>IM-na-da*, "IM is lofty" (var.  
*<sup>d</sup>IM-na-wi-ir*, 16, 2; *<sup>d</sup>IM-  
tappum*,<sup>6</sup> 38, II, 5; *<sup>d</sup>IM-ma-  
lik*, 41, I, 7), 37, II, 5.
488. *<sup>d</sup>IM-na-ši*, "IM is exalted"  
(var. [*<sup>d</sup>IM*]-ba-zi-ir, 41, I, 8),  
(16, 3); 37, II, 6; 38, II, 4.
489. *za-di*, 16, 4; 37, II, 7; (41,  
I, 9).
490. *za-ra-la*, 37, II, 8.
491. *za-an-da-lá*, 37, II, 9.  
.....<sup>7</sup>
528. *gìr-....*, 37, III, 2.
529. *gìr-a-....*, 37, III, 3. Cf.  
*gìr-a-NE-KU*, Nic. 1 Obv.  
III, 18; 6 Obv. IV, 7.
530. *ŠEŠ?-KA*,<sup>8</sup> 37, III, 4; (41,  
II, 1); 46, I, 1.
531. *a-BAR-KA*,<sup>9</sup> 37, III, 5; (41,  
II, 2); 46, I, 2.
532. *a-BAR-NU-GÌR?*, 37, III, 6;  
(41, II, 3); 46, I, 3.

<sup>1</sup> Phonetic writing for *si(g)-gar?* Cf. *nin-si(g)-gar*, HPN, and *<sup>d</sup>nin-si(g)-gar-an-na*, PB 2704.

<sup>2</sup> A calculation with text 32 as a basis, gives hardly more than nine lines missing for two gaps (cf. above, p. 26 f).

<sup>3</sup> The three names are Sumerian. Otherwise, instead of *lù* we should have expected *a-wi-il* (cf. PPN, p. 25). *A-na=minû* (Br. 11434). Cf. *a-na-gu-UL*, *a-na-gu-gu*, *a-na-ti*, in HPN.

<sup>4</sup> In 32, III, 4 there is an erasure between the signs *a* and *dim*. It is probably the sign *dim* which had been written out of place.

<sup>5</sup> A recollection of a flood story? *Ba-an-ag-eš* is the Indicative, with passive meaning, of the theme *ba-LAL*. (Cf. GT, p. 86 ff.)

<sup>6</sup> Written *tab-ba*. In this text the order of the last two names of the group is changed.

<sup>7</sup> Probably thirty-two names are missing.

<sup>8</sup> The sign *KA* might also be read *SAG*, but, since in the following line the last sign is probably *KA*, and the two names belong to the same group, the latter reading seems established.

<sup>9</sup> *A-BAR-KA=a-bu-...., is-bu-...., ku-pu-...., na-ka-....* in CT 18, 49. 8-11b (SAI 8773-6).

533. *a-ṣum* (Hyp.), 37, III, 7; (41, II, 4); (46, I, 4).  
 534. *a-ma-ṣum* (Hyp.), (41, II, 5); 46, I, 5.  
 535. *ḫu-um-ṣum* (Hyp.) 41, II, 6; 46, I, 6.  
 536. *šar-ru-um-anum*, "Anu is king,"<sup>1</sup> 41, II, 7; 46, I, 7. Cf. *šar-ru-um-ì-lì*, SAD; TD; HPN; TRU 313, 2; *ša-ru-um-ì-lì*, In. II, 645 pass.; *ša-ar-ì-lì*, In. IV, 7835.  
 537. *šar-ru-um-ê-a*, "Ea is king," 41, II, 8; (46, I, 8). Cf. *ê-a-šar-ru-um*, RPN.  
 538. *šar-ru-um-ba-ni*, "The king is creator," 41, II, 9; (46, I, 9).  
 539. *ŠU-a-ba*,<sup>2</sup> "Aba has given?" 41, II, 10; 46, I, 10.  
 .....<sup>3</sup>  
 565. *ḫu?*-....., 46, II, 1.  
 566. *ì-[lì]*-....., 46, II, 2.  
 567. *ì-lì*-....., 46, II, 3.  
 568. *ì-lì*-....., (25 Obv. I); 46, II, 4.  
 569. *mes-ki-àg-an-[na?]*, "The hero, the beloved of heaven?"<sup>4</sup> 25 Obv. 2; 46, II, 5.  
 570. *mes-ki-àg-nun-na*, "Hero, the beloved of the highest," 25 Obv. 3; 46, II, 6. Also in HT, pp. 89, 128.<sup>5</sup>  
 571. *mes-an-ni-pá(d)-da*, "Hero, called by Anu," 25 Obv. 4; 46, II, 7. Also in HT, pp. 89, 127.  
 572. *ši-it-ti*, 25 Obv. 5; 46, II, 8.  
 573. *ši-mi-in-ni* (var. *ši-im-mi-in-ni*, 46, II, 9), 25 Obv. 6. Cf. *še-im-mi-i*, BE XV 6, 6 and 188, IV, 23 (CPN).  
 574. *ši-mu*,<sup>6</sup> 25 Obv. 7; 46, II, 10.  
 575. *ḫa-al-lum* (Hyp.),<sup>7</sup> 46, II, 11. Cf. *ḫa-al-lu(um)* in RPN.  
 576. *ḫa-al-él*, 46, II, 12.  
 577. *ḫa-la-mu*,<sup>8</sup> 46, II, 13. Cf. *ḫa-la-tum*, VS XIII, 9 Obv. 3.  
 578. *<sup>d</sup>Ha-gi?-ì-lì*,<sup>9</sup> "Hagi is my god." 46, II, 14.  
 .....<sup>10</sup>  
 604. .... [*<sup>d</sup>en-lil?*], 46, III, 1.  
 605. ....-*<sup>d</sup>sin*, 46, III, 2.

<sup>1</sup> These three names would appear to be translations of the Sumerian *lugal-ana*, *lugal-ê-a* and *lugal-im-dú-a* (cf. TD under *šar-ru-um-ba-ni*). This would explain the variants *ì-lì* of No. 536 and also the fact that in No. 538 *šar-ru-um* is used as the name of a god.

<sup>2</sup> Some sign might be missing between *a* and *ba*.

<sup>3</sup> It is impossible to estimate exactly the length of the gap.

<sup>4</sup> Other restorations: *dingir-ra* or *<sup>d</sup>....*. The name is probably incomplete. The value *mes* is given in S<sup>b</sup> 120 (Br. 5952).

<sup>5</sup> This is the name of a king of the first Kingdom of Ur, and is the son of *Mes-an-ni-pá(d)-da*. The fact that two names of this group are historical is probably due to recollections and not to mere coincidence.

<sup>6</sup> Cannot be read *lim-mu* or *igi-mu*, because of the two preceding names.

<sup>7</sup> The three names are probably Amoritic, notwithstanding the fact that *ḫa-la-mu* might be good Sumerian: "My portion."

<sup>8</sup> There is an erasure between the signs *la* and *mu*.

<sup>9</sup> Cf. *<sup>d</sup>ka-gi*, II R 60, 29a, and cf. note 6 on p. 69.

<sup>10</sup> A gap, the exact length of which it is impossible to estimate with certainty.

606. *en-IB* (Abbrev.),<sup>1</sup> 46, III, 3.  
 607. *en-ṣu?* (Abbrev.), 46, III, 4.  
 608. *en-KAL*, (Abbrev.), 46, III, 5.  
 609. *inim-<sup>d</sup>nanna* (Abbrev.), "The word of Nanna," 46, III, 6. Also in LAD, LBD.  
 610. *inim-<sup>d</sup>ninni?* (Abbrev.), "The word of Ninni," 46, III, 7. Also in In. II, 855; LAD; SAD 110, IX, 6; HPN (*Ka-<sup>d</sup>Innanna*).  
 611. *inim-<sup>d</sup>en-[lil?]*<sup>2</sup> (Abbrev.), 46, III, 8. RPN (*Awât-Bêl*).  
 612. *KAL?-....*,<sup>3</sup> 46, III, 9. ....<sup>4</sup>  
 638. *um-mi-[tâbat?]*,<sup>5</sup> 46, IV, 2.  
 639. *um-mi-tâ-[ba-at?]*, "The Mother' is good," 46, IV, 3.  
 640. *a-ra-ab-....*,<sup>6</sup> 46, IV, 4. Cf. *ar-ra-bu*, *ar-ra-a-bu*, *ar-ra-bi*, and (fem.) *a-ra-bu-tum* in CPN; *ar-ra-bi*, TNB.  
 641. *a-ra-ab-?-....*, 46, IV, 5.  
 642. *ba-ab-ru?-....*, 46, IV, 6.  
 643. *pu?-un?-....*, 46, IV, 7. ....<sup>4</sup>  
 669. *uru-UN?-....*, 46, V, 3.  
 670. *uru-UN?-da?-....*, 46, V, 4.  
 671. *<sup>d</sup>nergal?-ib?-ni?*, "Nergal? has created?", 46, V, 5.  
 672. *<sup>d</sup>nergal?-a-bi*, "Nergal? is my father," 46, V, 6.  
 673. *<sup>d</sup>nergal?-ME?-....*,<sup>7</sup> 46, V, 7.  
 674. ....<sup>?</sup>, 46, V, 8.  
 675. ....<sup>-mu</sup>, 46, V, 9. ....<sup>8</sup>  
 726. *gê<sup>me</sup>-<sup>d</sup>a-....*, 41, III, 1. Cf. *gê<sup>me</sup>-a-ṣi-ṣar-ra*, HLC, II pl. 66, 28, I, 10.  
 727. *gê<sup>me</sup>-a-ṣú?-....*, "The maid servant of Ashu . . .," 41, III, 2.  
 728. *da-da-a?*, 41, III, 3. Also in HPN; TNB. Cf. *da-da*, In. II, 4587 *pass.*; *da-da-a-a*, In. II, 4589; (fem.) *da-da-tum*, RPN.  
 729. *da-da-PI-[NE]*,<sup>9</sup> 41, III, 4. Also in LAD 8 Rev. 9. Cf. *da-da-wa-ḫar*, VS VIII, 4, 42; RPN.  
 730. *da-da-ḡa-m[a-ti(l)]*, "May Dada give me life!" 41, III, 5. Also in BM 19740, V, 126 (in CT 3, 33); HPN; TRU 9, 5.  
 731. *ud-ul-lu-ú?*<sup>10</sup> 41, III, 6. Also in LBD. But cf. *ú-du-lu* in HPN. ....<sup>11</sup>

<sup>1</sup> Three names of gods: cf. *<sup>d</sup>en-ṣu*, *<sup>d</sup>en-kal* (PB 943, 950) and also *<sup>d</sup>IB* and *<sup>d</sup>nin-IB*.

<sup>2</sup> Or, *<sup>d</sup>EN-[ZU]* = "Sin"?

<sup>3</sup> Cf. Nos. 10-2, 245-7.

<sup>4</sup> A gap, the exact length of which it is impossible to estimate with certainty.

<sup>5</sup> Cf. note 7 on p. 63.

<sup>6</sup> All the three names are probably Amoritic.

<sup>7</sup> The name is to be read in Akkadian.

<sup>8</sup> It is not certain whether the section 726-731 is to be placed here or in one of the preceding gaps.

<sup>9</sup> Or, *da-da-wa-ḫar?* But the next name is probably Sumerian, and we expect here a name of the same language. Cf. *<sup>d</sup>DA-DA*, CT 24, 24.69 and PB 678.

<sup>10</sup> The sign *UL* is written over an erasure.

<sup>11</sup> The section 752-9 might be placed further towards the end of the tablet.



752. ....-*ga?*]-*ma-ti(l)*, 41, IV, 1.  
 753. ....-*AN-nu*, 41, IV, 2.  
 754. ....-*AN-ge*, 41, IV, 3.  
 755. ....-*AN-KAB?*, 41, IV, 4.  
 756. ....-*AN-GÁ-TA*, 41, IV, 5.  
 757. ....-*SA-GÁ-TA*, 41, IV, 6.  
 758. ....-*gu*, 41, IV, 7.  
 759. ....-*?*, 41, IV, 8.  
 .....<sup>1</sup>  
 780. *á-d*...., 27 Obv. I. Cp. No. 00.  
 781. *á-lugal*...., 27 Obv. 2;<sup>2</sup> 37, V, 2. Cf. No. 349.  
 782. *á-gu*...., 27 Obv. 3; 37, V, 3. Cf. *a-gu-gu*, HPN.  
 783. *la-te-ni?*, 27 Obv. 4; 37, V, 4.<sup>3</sup>  
 784. *KA?-a?*...., 37, V, 5.  
 .....<sup>4</sup>  
 814. *zi?*...., 62 Rev. II, 1.
815. *dgu-silim-dum-ki*,<sup>5</sup> "Gu-silim is my favor," 62 Rev. II, 2.  
 816. *dgu-silim-mu-da-mi-ik*, "Gu-silim is favorable," 62 Rev. II, 3.  
 817. *dgu-silim-mu-tab-bil*, "Gu-silim leads," 62 Rev. II, 4. Cf. *dAmurru-mu-tab-li*, *dNusku-mu-tab-li*, *mu-tab-bil-ilu* and *ilu-mu-tab-bil* in CPN.  
 818. *lugal-šibir-za-gin-šu-dū*, "The king adorned with a tiara of lapis-lazuli," 62 Rev. II, 5. Cf. Nos. 293-4.  
 819. *lugal-dim-gig-bal-lul*, 62 Rev. II, 6. Cf. *lugal-im*, In. II, 2932; *lugal-dim-gig<sup>gu</sup>* (written: *lugal-dim-mi-hu*), HPN.  
 820. *lugal-A]N?-bal-e*, 62 Rev. II, 7.  
 .....<sup>6</sup>

### OTHER FRAGMENTS OF THE SECOND TABLET

900. ....[*a-ga*]-*DĒ*, 54, IV, 1. HLC (*gal-ušum*); HPN and  
 901. *še?-ga?-a-ga-DĒ*, 54, IV, 2. *ibid.*, p. 130, note 3, etc.  
 902. ....-*a-ga-DĒ*, 54, IV, 3. 929. *lugal-ni-te-ni*, "The King' is the only high one," 45 Obv. 2.  
 .....<sup>7</sup>  
 928. *lugal-ušumgal*<sup>8</sup> "The King' is the only great one," 45 Obv. 1. Also in TD 91 (Seal); 930. *lugal-BĀR?*, 45 Obv. 3.  
 931. ....-*gu?-za-na-a*, 45 Obv. 4.  
 932. ....-*pu?-lum*, 45 Obv. 5.

<sup>1</sup> If the preceding sections are in proper place, the gap is here very small.

<sup>2</sup> *Ā-lugal?*.... The text is damaged.

<sup>3</sup> *LU-DI?*.... Very uncertain.

<sup>4</sup> Calculating on the basis of text 37, there are no more than twenty-nine names missing to the end of the tablet. Of these, seven we find in section 814-820, and twelve are lacking between 820 and the end (cf. p. 27). The gap is therefore of about ten names.

<sup>5</sup> On *dgu-silim* (written: *KA-DI*), cf. IIR 48, 46e and PB 568.

<sup>6</sup> Text 62 has probably no more than twelve lines missing.

<sup>7</sup> The next section is a part of the second tablet, if we may rely on the fact that its reverse contains names belonging to it.

<sup>8</sup> Written *lugal-gal-ušum*.

933. ....-*mu-um*,<sup>1</sup> 45 Obv. 6.  
 934. ....-*zi-nu-ú-a*, 45 Obv. 7.  
 935. ....-*HUL-BE*,<sup>2</sup> 45 Obv. 8.  
 936. ....-*um*-.....-*um*, 45 Obv. 9.  
 937. [*a-ḫa-(am)-n*]u-ta,<sup>3</sup> "We have found a brother," 45 Obv. 10. Also in RPN; LC; PSBA 33, pl. 44, No. 20,20; CB.
938. [*a-ḫa-(am)-a*]r-ši, "I got a brother," 45 Obv. 11. Also in RPN, CB. Cf. *a-ḫa-am-ir-šu*, RPN.  
 939. [*a-ḫa-(am)-nir*-ši, "We got a brother," 45 Obv. 12. Also in LAD; RPN;<sup>4</sup> BB. Cf. *a-ḫa-am-ni-er-ši*, RPN.  
 .....

### FRAGMENTS WHICH MAY BELONG TO EITHER OF THE TWO TABLETS

- .....  
 965. *iḫ-kur-anum*, "Anu has called," 11, 1.  
 966. *iḫ-kur-ē-a*, "Ea has called," 11, 2. Also in RPN; CPN.  
 967. *iḫ-kur-<sup>d</sup>IM*, "Im has called," 11, 3.  
 968. *AB?-ZU?-NA-ÛĜ-GA?*,<sup>5</sup> 11, 4.  
 969. ...-*AB-na*-...?, 11, 5.  
 970. ...-*bi-dē*-?...?, 11, 6.  
 .....
991. *HI*-....., 13, 1,  
 992. *HI-ri*?-....., 13, 2.  
 993. *HI-ri*-....., 13, 3.  
 994. *ur-ki*-...<sup>6</sup>, 13, 4.  
 995. *ur-ki*-... , 13, 5.  
 996. *ur-ki*-....., 13, 6.  
 .....
1022. *gê-me-<sup>d</sup>nanna*, "The maid servant of Nanna," 15, 1.  
 1023. *gê-me-<sup>d</sup>u[tu]*, "The maid servant of Utu," 15, 2.  
 1024. *gê-me-<sup>d</sup>ma-[ma?]*, "The maid servant of Mama?," 15, 3.  
 1025. *šu-mu*-....., 15, 4.  
 .....
1051. *mu-ru*?...., 40, 2.  
 1052. *mu-ru*-....., 40, 3.  
 1053. *si-in-KU*?-....., 40, 4.  
 .....
1079. ...-*bur-SĪG*-....., 43, 2.  
 1080. *ki-àg-ÛR*, 43, 3.  
 1081. *ÛR-ÛR*, 43, 4.  
 1082. *GUR-ÛR*, 43, 5.  
 .....

<sup>1</sup> The first element of the names of this group is still preserved in the pupil's copy, but it is too badly written to be legible.

<sup>2</sup> The name is Akkadian. To be read *ši-ib-bat*?

<sup>3</sup> The restoration of the first element of these names is made nearly certain by the nature of the second element. These names also recur in the same order in the lists of Pt. II, Nos. 1008-10. In the names of this group, *a-bu* probably refers to the blood relative. In nearly all other names, *a-bu*, *a-bi*, *a-ḫu*, *a-ḫi*, etc., are appellatives of gods. Cf. discussion in Pt. II.

<sup>4</sup> Under *a-ḫa-am-kal-lim*. Cf. Ungnad, *Dilbat*, p. 123.

<sup>5</sup> The sign *ûĝ* is that for *BĀD*.

<sup>6</sup> *Ur-KI*?... Cf. No. 996.

DESCRIPTION OF THE TABLETS<sup>1</sup>

TEXT	PLATE	CBS
1	1-2	5945. Portion of unbaked tablet. Three pieces joined together. Meas. $96 \times 129 \times 36$ . Contents: Obv. Col. I: 287-294; Col. II: (same as Col. I); Rev. Col. I: 10-15; Col. II: 23-32; Col. III: 39-50; Col. IV: 60-70. IV Exp.
2	3	6388. Fragment of baked tablet. Meas. $102 \times 87 \times 38$ . Contents: Col. I: 21-34; Col. II: 63-76; Col. III: 114-116; Col. IV: 271-275; Col. V: 325-342; Col. VI: 375-387. IV Exp.
3	4	14120. Portion of a baked tablet. Rev. badly preserved. Meas. $131 \times 95 \times 41$ . Contents: Obv. given in Pt. III, Cols. I and II: 1165-79; Rev. Col. I: 271-290; Col. II: 342-366; Col. III: 387. IV Exp.
4	5	6442. Upper left corner of large baked tablet. Well preserved. Meas. $63 \times 56 \times 27$ . Contents: Col. I: 1-14; Col. II: 31-44; Col. III destroyed; Col. IV: 322-337; Col. V: 356-369. IV Exp.
5	5	6383. Lower portion of unbaked tablet. Meas. $51 \times 62 \times 21$ . Contents: Col. I: 8-17; Col. II: 32-37; Col. III: 38-47; Col. IV: 59-69; Col. V: 85-96. IV Exp.
6	6-7	13573+13578+13586+13604+13622+13630+13639+13641+13648+13674. Many fragments joined together. Unbaked. Meas. $158 \times 115 \times 32$ . Contents: Obv. 323-334; Rev. Col. I: 4-30; Col. II: 32-58; Col. III: 60-85; Col. IV: 86-111. IV Exp.
7	8-9	1783+12609. Two fragments of well-baked tablet joined together. Upper part also published in HGT No. 154. Meas. $113 \times 111 \times 28$ . Contents: Col. I: 43-92;

<sup>1</sup> Measurements are given in millimeters, length  $\times$  width  $\times$  thickness. Whenever tablets or fragments vary in size, the largest measurement is given. CBS=Number of the Catalogue of the Babylonian Section. The expression "Obv. not inscribed" is to be understood: "The extant part of the Obverse is not inscribed." The numbers refer to the Transliterations and Translations given on pp. 49-79.

TEXT	PLATE	CBS
		Col. II: 103-131; Col. III: 198-200; Col. IV: 233-244; Col. V: 280-300; Col. VI: 311-6, 332-4, 338, 341-51. II Exp.
8	8	5925. Fragment of half-baked tablet. Meas. 53×49×21. Contents: Obv. Col. I: 67-74; Col. II: 102-106. Rev. destroyed. IV Exp.
9	8	6477. Fragment of unbaked tablet. Meas. 51×49×24. Obv. not inscribed. Rev. 32-41. IV Exp.
10	8	5955. Fragment of unbaked tablet. Meas. 41×62×21. Obv. List of names with determinative "kuš" (not published). Rev. Col. I: 72-75; Col. II: 93-96. IV Exp.
11	9	2141. Fragment of unbaked tablet. Meas. 65×54×29. Obv. not inscribed. Rev. Col. I: 965-970. I Exp.
12	10	6396. Fragment of unbaked tablet. Meas. 57×47×36. Contents: Obv. 294-298; Rev. not published (cf. below, List of Duplicates). IV Exp.
13	10	5966. Fragment of baked tablet. Meas. 47×35×11+. Contents: Obv. 991-996; Rev. destroyed. IV Exp.
14	10	5923. Fragment of unbaked tablet. Meas. 45×36×20. Contents: Rev. destroyed; Obv. Col. I: 7-10; Col. II: 29-31. IV Exp.
15	10	5994. Fragment of unbaked tablet. Meas. 48×53×23. Contents: Obv. 1022-1025; Rev. Sumerian Primer (not published). IV Exp.
16	10	5847. Fragment of unbaked tablet. Meas. 48×59×20. Contents: Obv. 486-489; Rev. Sumerian Primer (not published). IV Exp.
17	10	5904. Fragment of unbaked tablet. Meas. 75×63×31. Contents: Obv. 281-284; Rev. Syllabary (not published). IV Exp.
18	10	9782. Round Tablet, copied from plaster cast. Original in the Imperial Ottoman Museum. Meas. Diam. 72; Thick. 7. Contents: Obv. cf. No. 32; Rev. not inscribed. II Exp.
19	11-12	5810. Portion of baked tablet. Several pieces joined together. Meas. 162×65×45. Contents: Obv. to be given in Pt. II Nos. 869-86. Rev. Col. I: 40-52; Col. II: 59-76; II Exp.



TEXT	PLATE	CBS
20	13	5814+6445+6446. Three fragments of baked tablet joined together. Obv. of only one fragment (5814) is preserved. Meas. 115×95×35. Contents: Obv. to be given in Pt. II Nos. 1029-36; Rev. Col. I: 4-14; Col. II: 19-30; Col. III: 33-36. IV Exp.
21	13	5843. Fragment of half-baked tablet. Meas. 41×77×22. Contents: Obv. not inscribed; Rev. Col. I: 38-40; Col. II: 55-59; Col. III destroyed. IV Exp.
22	14	5948. Fragment of unbaked tablet. Meas. 80×65×30. Contents: Obv. to be given in Pt. II Nos. 763-8; Rev. Col. I: 46-53; Col. II: 68-77. IV Exp.
23	14	6457. Portion of baked tablet. Meas. 63×58×30. Contents: Col. I destroyed; Col. II: 197-209; Col. III: 235-250; Col. IV: 278-287; Col. V: 330-338; Col. VI destroyed. IV Exp.
24	15	5906. Fragment of unbaked tablet. Meas. 72×57×30. Contents: Obv. 275-279; Rev. Col. I: 391-393; Col. II destroyed. IV Exp.
25	15	5915. Fragment of unbaked tablet. Meas. 72×70×35. Contents: Obv. 568-574; Rev. Col. I: 44-51; Col. II: 66-75. IV Exp.
26	16	5840. Left upper corner of unbaked tablet. Crumbling. Meas. 54×53×24. Contents: Obv. to be given in Pt. III No. 13 ff; Rev. 20-26. IV Exp.
27	16	5973. Fragment of unbaked tablet. Meas. 53×52×26. Contents: Obv. 780-783; Rev. destroyed. IV Exp.
28	16	12667. Fragment of unbaked tablet. Meas. 58×46×31. Contents: Obv. 51-57; Rev. destroyed. II Exp.
29	16	5878. Fragment of half-baked tablet. Meas. 70×68×30+. Contents: Obv. Col. I: 28-31; Col. II: 49-52; Rev. destroyed. IV Exp.
30	16	5839. Fragment of unbaked tablet. Meas. 60×44×32. Obv. List of names with determinative "giš" (not published). Rev. 83-89. IV Exp.
31	17	5935. Fragment of unbaked tablet. Meas. 73×85×28. Contents: Obv. destroyed; Rev. Col. I: 31-36; Col. II: 56-64; Col. III: 85-89. IV Exp.
32	17	5922. Portion of unbaked tablet. Meas. 112×109×36. Contents: Obv. not inscribed; Rev. Col. I: 408-420; Col. II: 435-445; Col. III: 480-485. IV Exp.

TEXT	PLATE	CBS
33	18	6391. Fragment of unbaked tablet. Meas. 80×65×32. Obv. not published: it contained personal names, but badly preserved; contrary to the usual practice, it was written on the right side of the tablet. Rev. Col. I: 400-413; Col. II: 434-446; IV Exp.
34	18	3849. Lower left corner of unbaked tablet. Meas. 78×81×7. Contents: Obv. destroyed; Rev. Col. I: 83-94; Col. II: 116-124. IV Exp.
35	19	5871. Fragment of half-baked tablet. Meas. 66×70×36. Contents: Obv. 189-196; Rev. Syllabary (not published). IV Exp.
36	19	6656. Fragment of unbaked tablet. Meas. 85×64×40. Contents: Obv. List of names with determinative "kuš" (not published); Rev. Col. I: 124-139; Col. II: 160-167. IV Exp.
37	20	5889. Fragment of a baked tablet. Meas. 86×54×30. Contents: Col. I: 429-437; Col. II: 483-491; Col. III: 528-533; Col. IV destroyed; Col. V: 780-784. IV Exp.
38	20	5832. Fragment of unbaked tablet. Meas. 42×66×28. Contents: Obv. to be given in Pt. II Nos. 1308-12; Rev. Col. I: 466-469; Col. II: 484-488. IV Exp.
39	20	6655. Fragment of baked tablet. Meas. 32×47×11. Contents: Obv. destroyed; Rev. Col. I: 231-235; Col. II: 273-280; Col. III destroyed. IV Exp.
40	20	5912. Fragment of baked tablet. Meas. 33×30×12+. Contents: Obv. 1051-1053; Rev. destroyed. IV Exp.
41	21	3845. Fragment of unbaked tablet. Meas. 52×64×36. Contents: Col. I: 481-489; Col. II: 530-539; Col. III: 726-731; Col. IV: 752-759. IV Exp.
42	21	5989. Fragment of unbaked tablet. Meas. 52×60×20. Contents: Obv. 362-365; Rev. Col. I destroyed; Col. II: 19-22. IV Exp.
43	21	5985. Fragment of unbaked tablet. Meas. 58×70×38. Contents: Obv. 1079-1082; Rev. List of names with determinative "giš" (not published). IV Exp.
44	21	5876. Fragment of unbaked tablet. Meas. 55×66×23. Contents: Obv. 16-20; Rev. Sumerian Primer (not published). IV Exp.

TEXT	PLATE	CBS	
45	22-23	5933.	Unbaked tablet. Fragmentary. Meas. 138×111×33. Contents: Obv. 928-939; Rev. Col. I: 400-419; Col. II: 420-437; Col. III: 438-455. IV Exp. Cf. Photograph on Pl. 34-5.
46	24	10065+11075.	Portion of baked tablet. Meas. 80×112×31. Contents: Col. I: 530-539; Col. II: 565-578; Col. III: 604-612; Col. IV: 638-643; Col. V: 669-675. II Exp.
47	25	5813.	Fragment of unbaked tablet. Meas. 72×68×21. Contents: Obv. to be given in Pt. II Nos. 461-2, 430-3. Rev. Col. I: 1-5; Col. II: 55-59. IV Exp.
48	25	5981.	Fragment of unbaked tablet. Meas. 55×47×22. Contents: Obv. 120-124; Rev. List of phrases composed with "gar" (not published). IV Exp.
49	25	6374.	Fragment of unbaked tablet. Meas. 56×44×36. Contents: Obv. Lexicographical material (not published). Rev. Col. I: 34-41; Col. II: 46-50. IV Exp.
50	26	6657.	Unbaked tablet. Very fragmentary. Meas. 141×111×32. Contents: Obv. 402-410; Rev. contained personal names, but so badly written as to be unreadable. IV Exp.
51	27	5830.	Fragment of unbaked tablet. Meas. 58×85×30. Contents: Obv. not inscribed; Rev. Col. I: 16-22; Col. II: 38-43. IV Exp.
52	27	6401.	Fragment of baked tablet. Meas. 61×45×28. Contents: Obv. 164-168; Rev. Col. I: 128-130; Col. II: 193-199. IV Exp.
53	28	5851.	Fragment of unbaked tablet. Meas. 62×59×32. Contents: Obv. to be given in Pt. III No. 9 ff. Rev. Col. I: 39-44; Col. II: 54-59. IV Exp.
54	28	5818.	Fragment of unbaked tablet. Meas. 64×67×33. Contents: Col. I: 403-408; Col. II: 435-440; Col. III destroyed; Col. IV: 900-902. IV Exp.
55	28	5970.	Fragment of unbaked tablet. Meas. 46×50×26+. Contents: Obv. Col. I: 39-43; Col. II: 57-60. Rev. destroyed. IV Exp.
56	28	5850.	Fragment of unbaked tablet. Meas. 31×47×20. Contents: Obv. destroyed; Rev. 1-3. IV Exp.
57	29	5964.	Fragment of unbaked tablet. Meas. 65×51×31. Contents: Obv. destroyed; Rev. 58-63. IV Exp.

TEXT	PLATE	CBS
58	29	5888. Portion of unbaked tablet. Meas. 149×56×46. Contents: Obv. 230-238; Rev. Sumerian Primer (not published). Cf. Photograph on Pl. 36. IV Exp.
59	29	5861. Fragment of unbaked tablet. Meas. 98×57×26. Contents: Obv. 130-136; Rev. destroyed. IV Exp.
60	30-31	13566+13581+13598+13640+13649+13675. Unbaked tablet. Fragmentary. Meas. 146×115×32. Contents: Obv. to be given in Pt. III Nos. 542-53. Rev. Col. I: 70-87; Col. II: 90-108; Col. III: 109-125; Col. IV: 128-139. IV Exp.
61	32	5936. Fragment of unbaked tablet. Meas. 112×67×33. Contents: Obv. 394-397; Rev. Col. I: 43-54; Col. II: 64-72. IV Exp.
62	33	3925. Fragment of baked tablet. Meas. 44×44×30. Contents: Obv. 412-417; Rev. Col. I destroyed; Col. II: 814-820. IV Exp.
63	33	5811. Fragment of baked tablet. Meas. 92×68×24. Contents: Obv. cf. p. 17; Rev. Col. I: 51-52; Col. II: 74-82. IV Exp.



# DUPLICATES NOT PUBLISHED<sup>1</sup>

CBS

3959. Fragment of unbaked tablet. Meas.  $42 \times 22 \times 15$ . Contents: Obv. List of names with determinative "kuš"; Rev. 27-31. I Exp.
5809. Fragment of half-baked tablet. Meas.  $80 \times 48 \times 31$ . Contents: Obv. mostly destroyed: contained mixed personal names; Rev. Col. I: 4-16; Col. II: 38-48. IV Exp.
5845. Small fragment of a large unbaked tablet. Meas.  $35 \times 33 \times 12$ . Contents: Obv. 11-15; Rev. destroyed. IV Exp.
5883. Unbaked tablet. Badly weathered. Meas.  $113 \times 58 \times 35$ . Contents: Obv. Lexicographical material. Rev. Col. I: 100-113; Col. II destroyed. IV Exp.
5916. Fragment of unbaked tablet. Meas.  $58 \times 56 \times 24+$ . Contents: Obv. Col. I: 49-54; Col. II: 72-78; Rev. destroyed. IV Exp.
5956. Fragment of unbaked tablet. Meas.  $52 \times 58 \times 34+$ . Contents: Obv. Col. I': 33-37; Col. II': 53-55. Rev. destroyed. IV Exp.
5963. Lower part of unbaked tablet. Meas.  $80 \times 105 \times 30$ . Contents: Obv. Sumerian primer; Rev. Col. I: 61-64; Cols. II and III marked out but not inscribed. IV Exp.
5965. Fragment of unbaked tablet. Meas.  $72 \times 69 \times 25$ . Contents: Obv. not inscribed; Rev. (originally of three or four columns) Col. I': 1-9; Cols. II'-III' destroyed. IV Exp.
5967. Fragment of unbaked tablet. Badly preserved. Meas.  $41 \times 30 \times 20+$ . Contents: Obv. 60-64; Rev. destroyed. IV Exp.
5975. Fragment of unbaked tablet. Meas.  $52 \times 51 \times 26$ . Contents: Obv. Col. I: 2-6; Col. II destroyed. Rev. List of temples.
6380. Fragment of unbaked tablet. Meas.  $64 \times 53 \times 24$ . Contents: Obv. Lexicographical material. Rev. Col. I: 12-19; Cols. II-IV destroyed. IV Exp.
6387. Fragment of a large, unbaked tablet. Meas.  $79 \times 66 \times 32$ . Contents: Obv. 1-6; Rev. Syllabary. IV Exp.

<sup>1</sup> I have not published those texts which offer no variants, and which cannot be used in solving the many difficulties presented by the published texts. Most of these tablets are not well preserved or very badly written. Note that only the First Tablet of the Syllabary is represented in these duplicates. For the Second Tablet, the scarcity of texts has obliged me to publish them all irrespective of their condition.

CBS

6389. Fragment of unbaked tablet. Meas.  $82 \times 44 \times 22+$ . Contents: Obv. 63-68; Rev. destroyed. IV Exp.
6390. Fragment of unbaked tablet. Meas.  $75 \times 62 \times 27$ . Contents: Obv. (first two columns destroyed) Col. I': 45-53; Col. II': 63-65; Rev. not inscribed. IV Exp. Cf. Photograph on Pl. 37.
6396. Fragment of unbaked tablet. Meas.  $57 \times 47 \times 36$ . Contents: Obv. published, No. 12, Pl. 10; Rev. Col. I: 36-37; Col. II: 54-58. IV Exp.
6444. Fragment of unbaked tablet. Meas.  $48 \times 47 \times 21$ . Contents: Obv. List of names with determinative "kuš"; Rev. 85-90. IV Exp.
6657. Unbaked tablet. Very fragmentary. Meas.  $141 \times 111 \times 32$ . Contents: Obv. published, No. 52, Pl. 26; Rev. Col. I: 1-10; Col. II: 16-28; Col. III: 30-42; Col. IV: 48-58. The tablet is so badly written that even the division of the columns is uncertain. IV Exp.
11070. Fragment of an unbaked tablet. Meas.  $74 \times 60 \times 30$ . Contents: Obv. not inscribed. Rev. Col. I: 1-7; Col. II: 16-18. II Exp.
12682. Small fragment of unbaked tablet. Meas.  $50 \times 15 \times 16+$ . Contents: Obv. 349-355; Rev. destroyed. II Exp.

# NUMBERS OF THE CATALOGUE OF THE BABYLONIAN SECTION

CBS	TEXT OR PAGE	CBS	TEXT OR PAGE	CBS	TEXT OR PAGE
1783+	7	5922	32	6444	p. 87
2141	11	5923	14	6445+	(20)
3845	41	5925	8	6446+	(20)
3849	34	5933	45	6457	23
3925	62	5935	31	6477	9
3959	p. 86	5936	61	6655	39
5809	p. 86	5945	1	6656	36
5810	19	5948	22	6657	26 and p. 87
5811	63	5955	10	9782	18
5813	47	5956	p. 86	10065+	46
5814+	20	5963	p. 86	11070	p. 87
5818	54	5964	57	11075+	(46)
5830	51	5965	p. 86	12609+	(7)
5832	38	5966	13	12667	28
5839	30	5967	p. 86	12682	p. 87
5840	26	5970	55	13566+	60
5843	21	5973	27	13573+	6
5845	p. 86	5975	p. 86	13578+	(6)
5847	16	5981	48	13581+	(60)
5850	56	5985	43	13586+	(6)
5851	53	5989	42	13598+	(60)
5861	59	5994	15	13604+	(6)
5871	35	6374	49	13622+	(6)
5876	44	6380	p. 86	13630+	(6)
5878	29	6383	5	13639+	(6)
5883	p. 86	6387	p. 86	13640+	(60)
5888	58	6388	2	13641+	(6)
5889	37	6389	p. 87	13648+	(6)
5904	17	6390	p. 87	13649+	(60)
5906	24	6391	33	13674+	(6)
5912	40	6396	12 and p. 87	13675+	(60)
5915	25	6401	52	14120	3
5916	p. 86	6442	4		

AUTOGRAPH PLATES



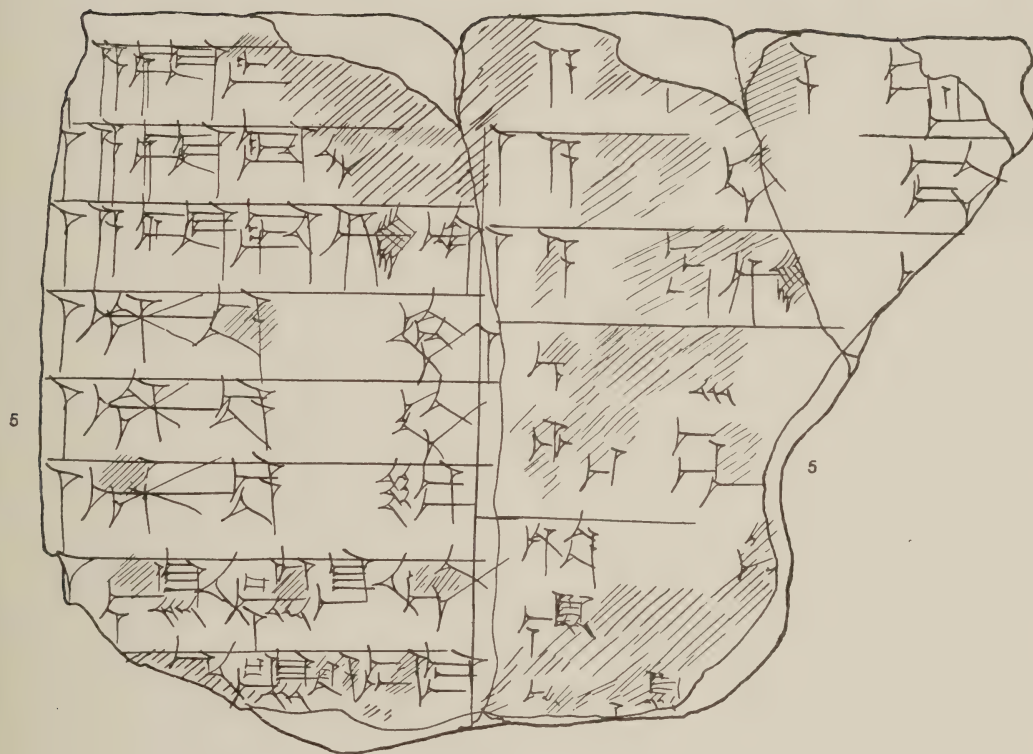


1

OBVERSE

COL. 1

COL. 2











OBVERSE



REVERSE





OBVERSE

Col. 1

Col. 2



REVERSE

Col. 2

Col. 1

Col. 3







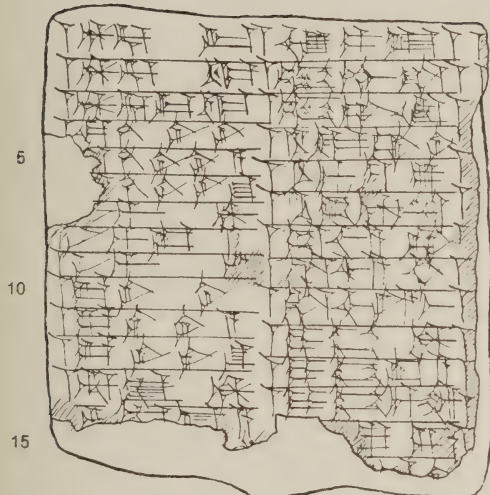
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Col. 2

Col. 3

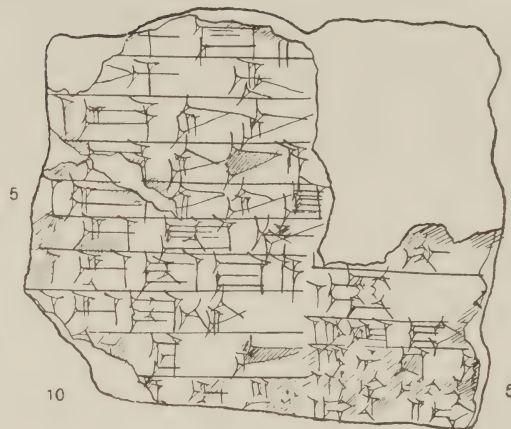


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OBVERSE

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Col. 2

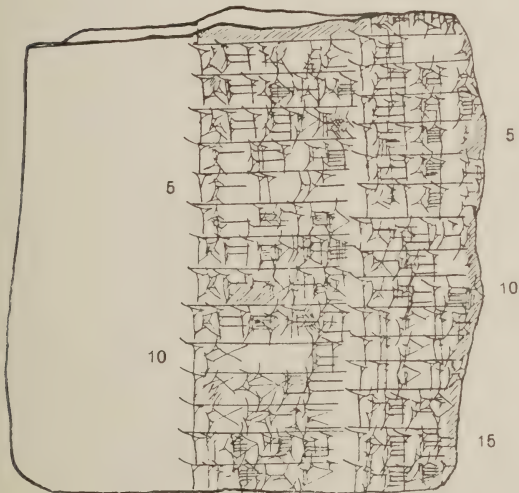


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Col. 5

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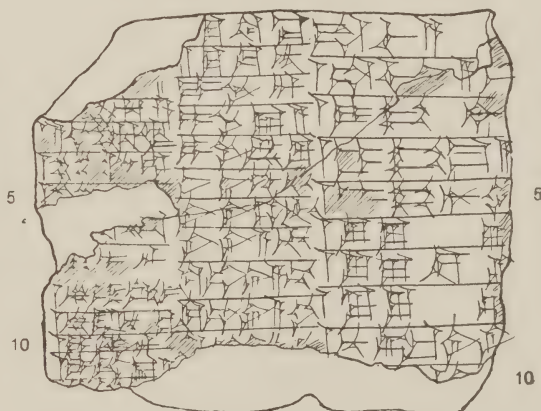


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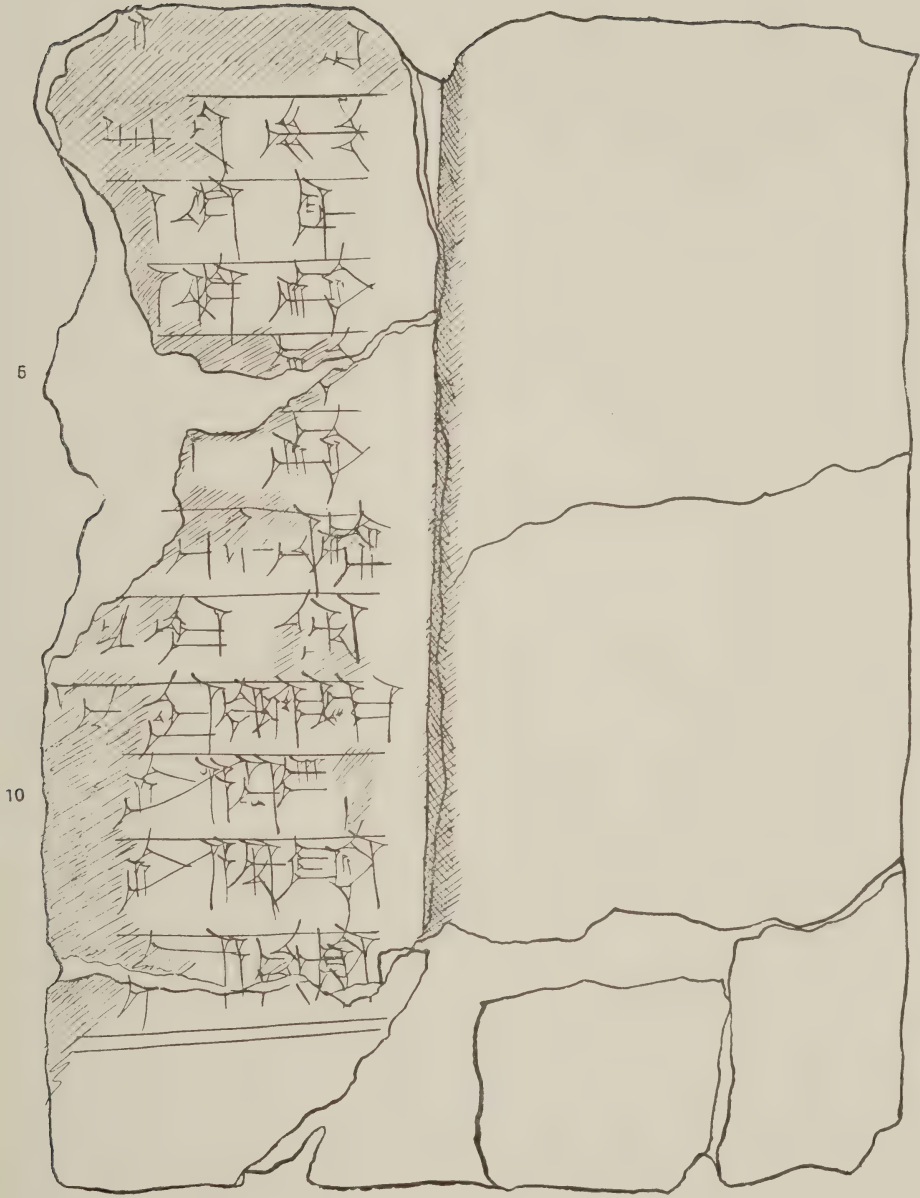
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6

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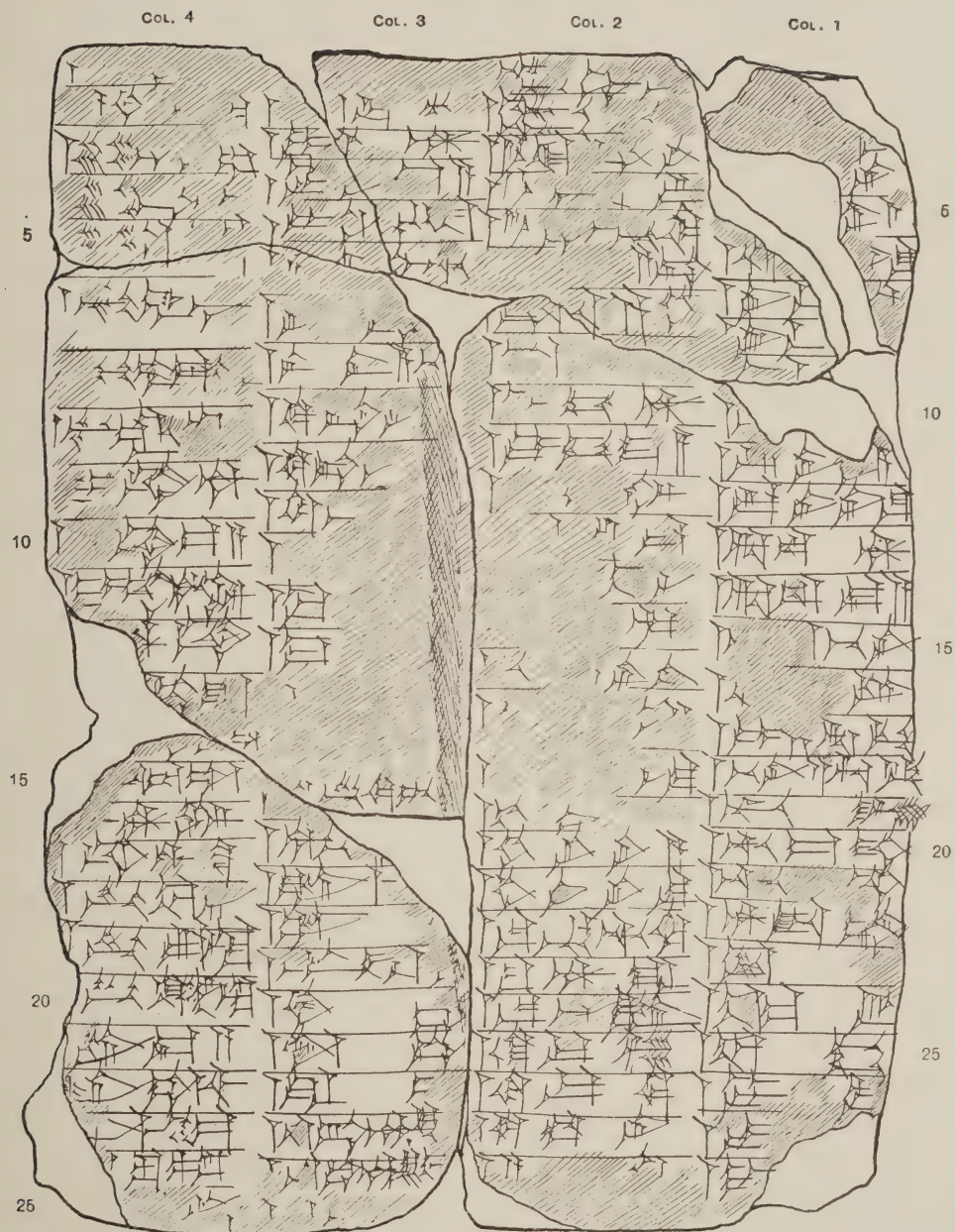






6

## REVERSE





7



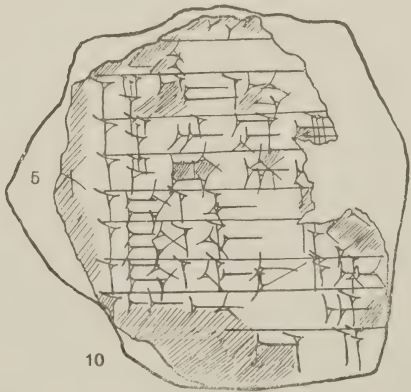
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9

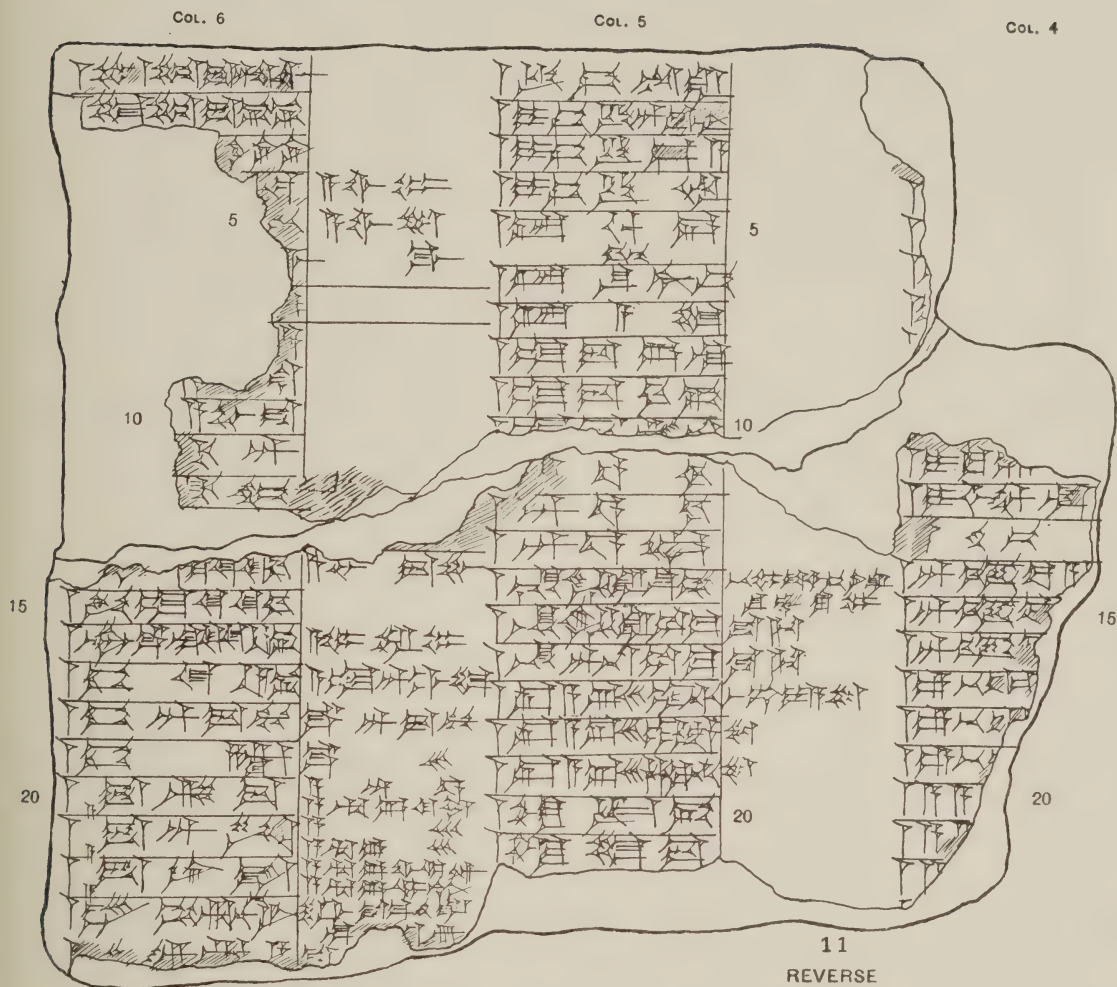
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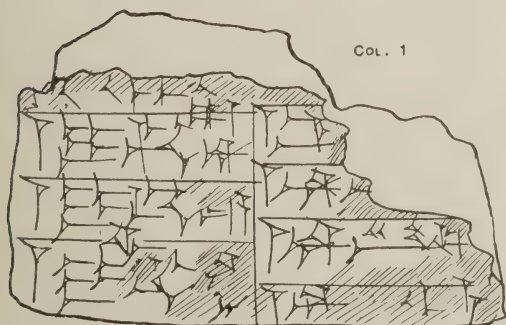
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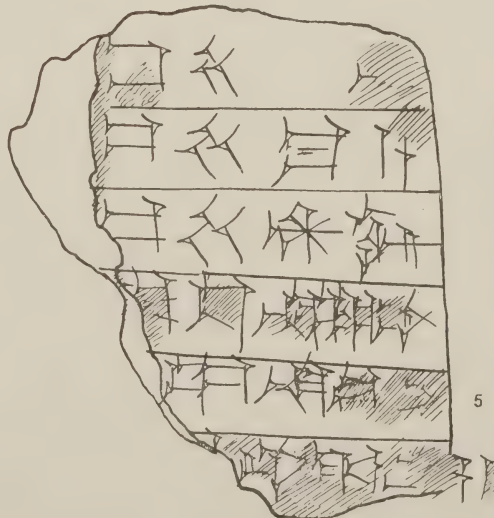
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Col. 1

Col. 2 REVERSE



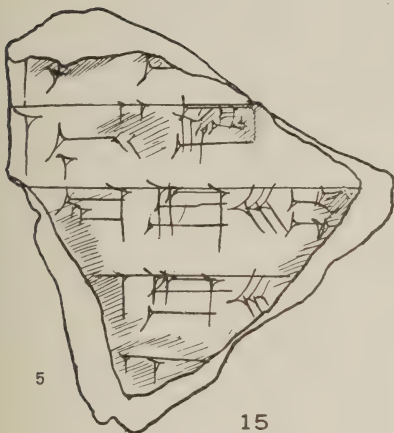
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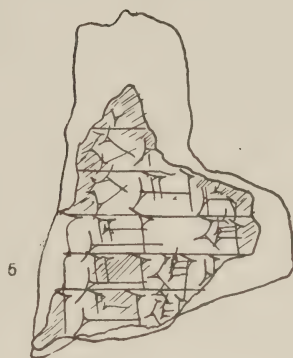
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13

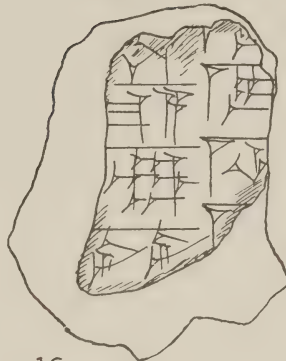
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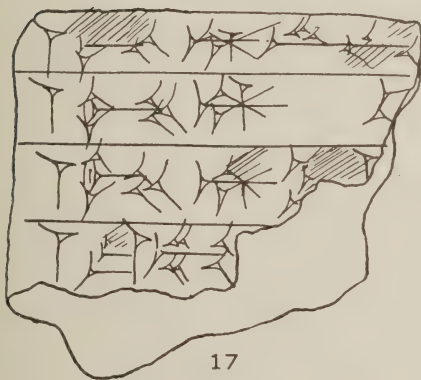
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COL. 1 COL. 2



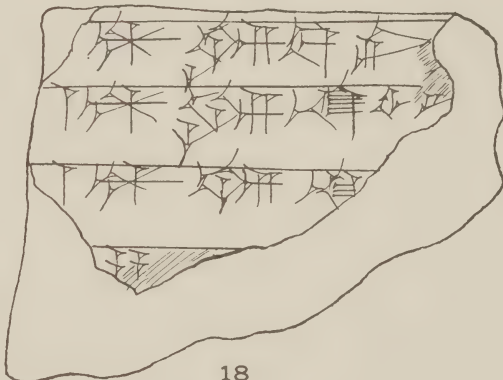
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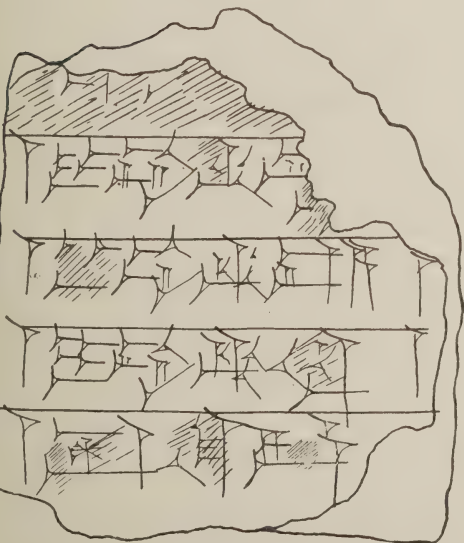
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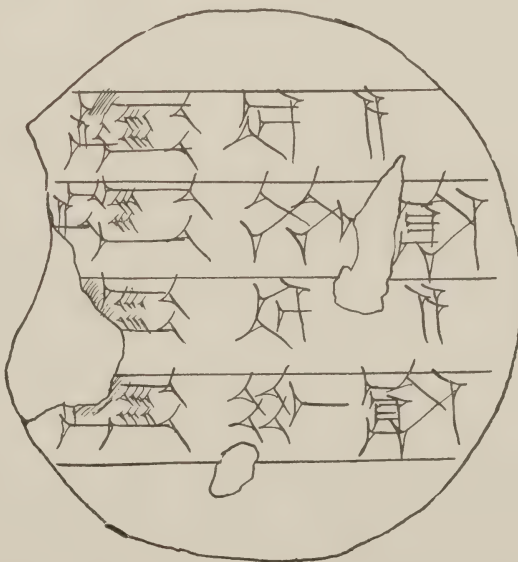
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18

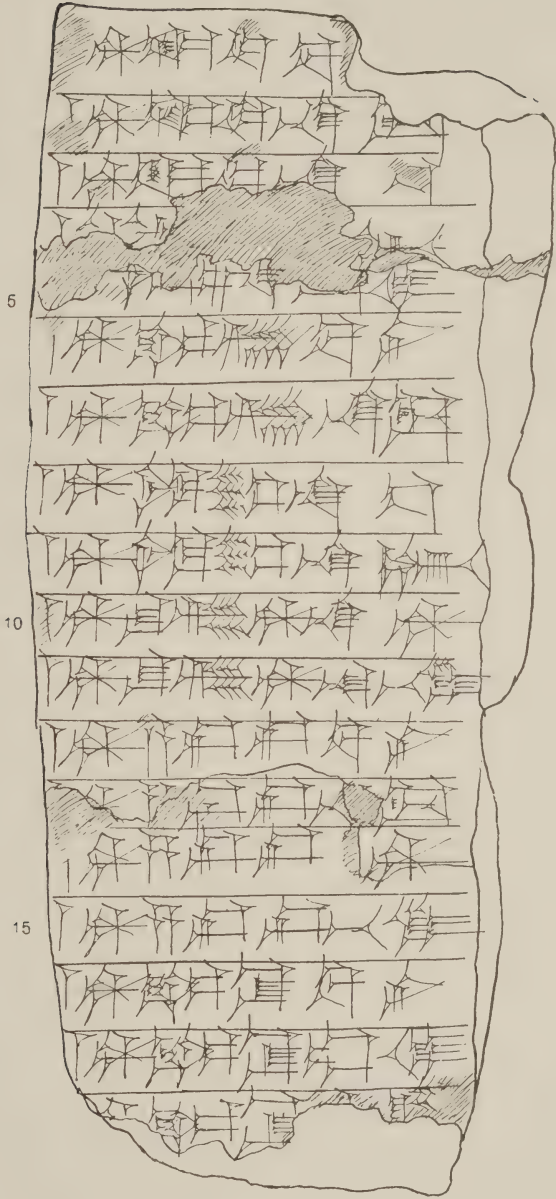
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OBVERSE





REVERSE

Col. 2

Col. 1





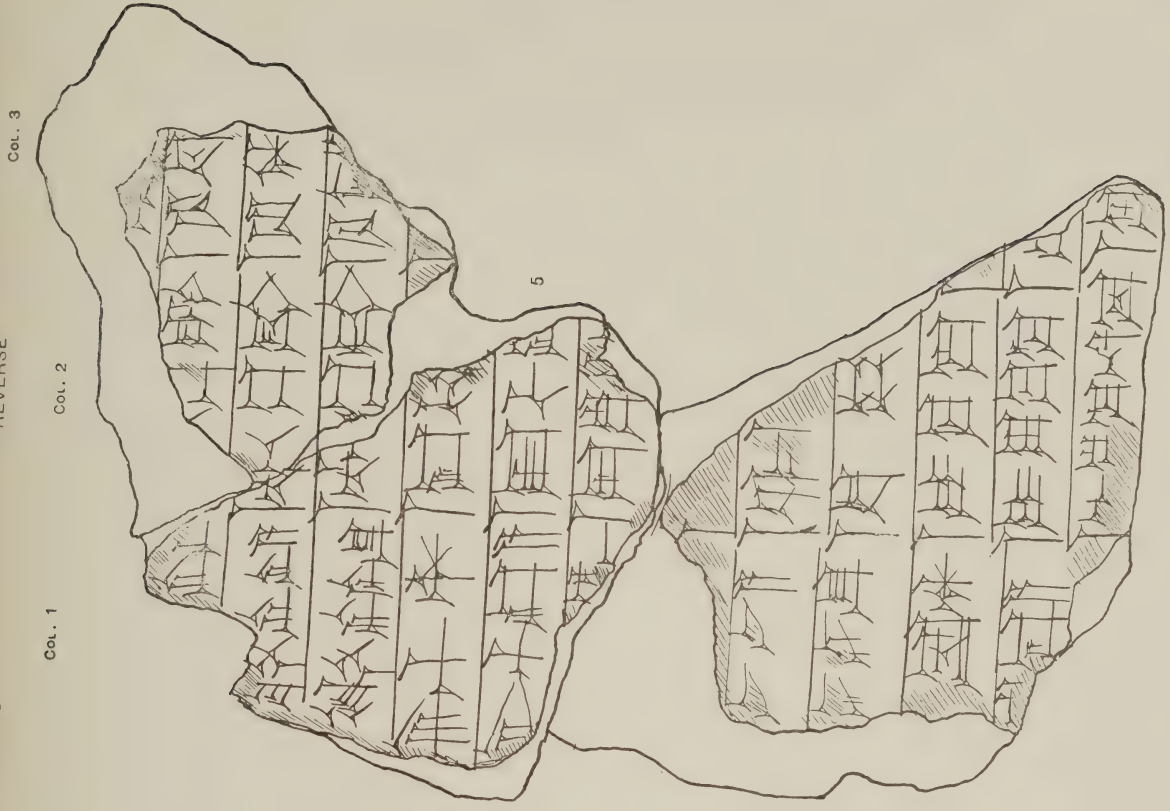


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20

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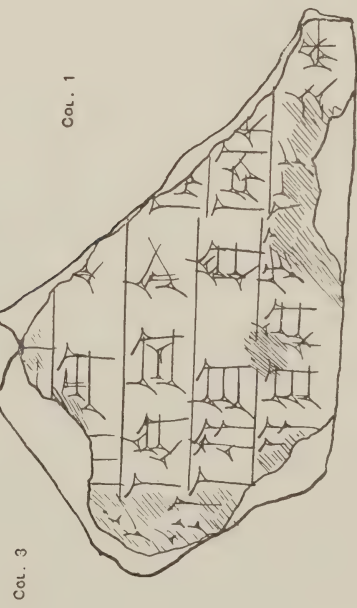
PLATE XIII



21

REVERSE

Col. 2

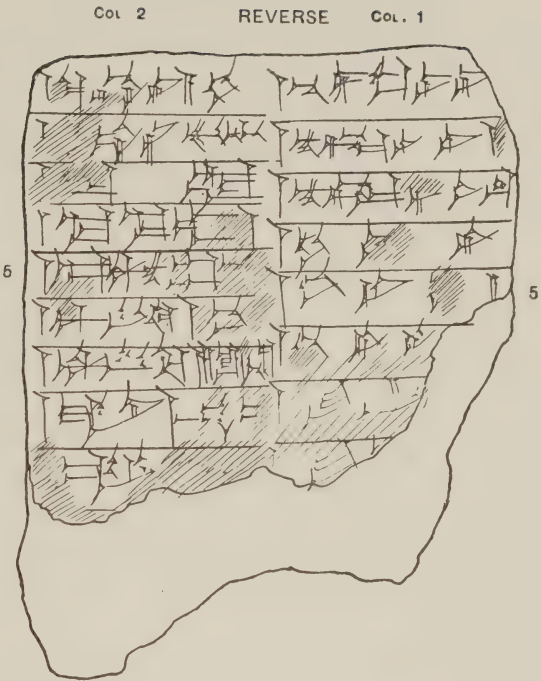
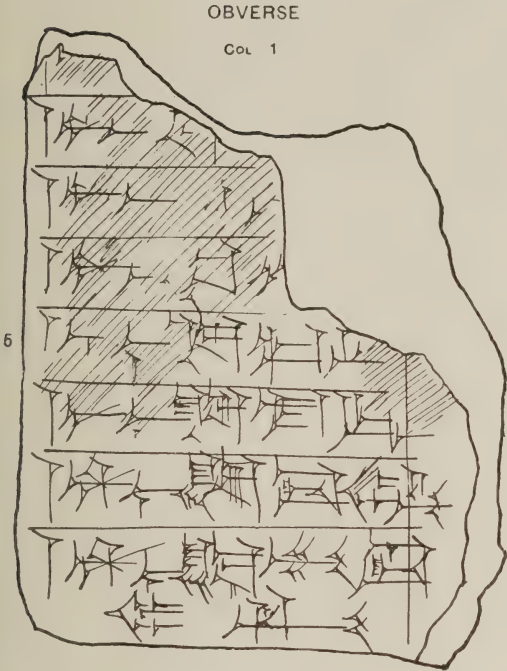


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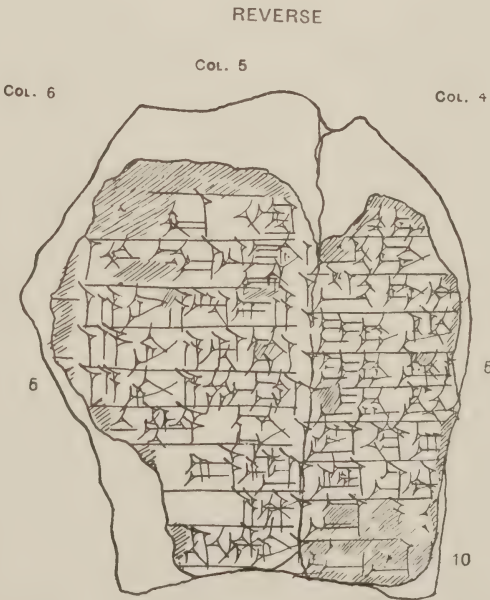
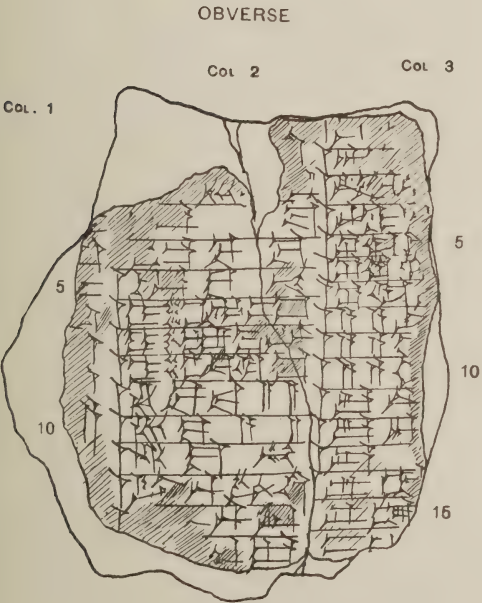
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22



23

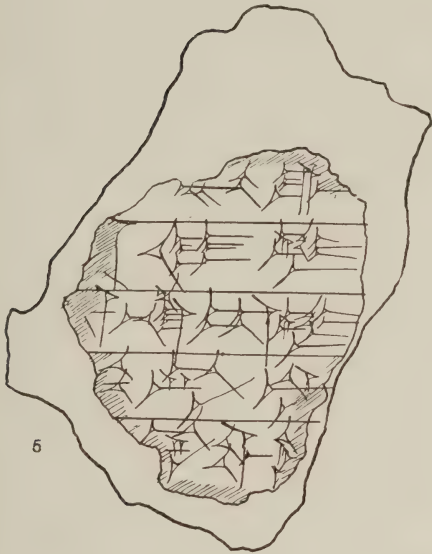






24

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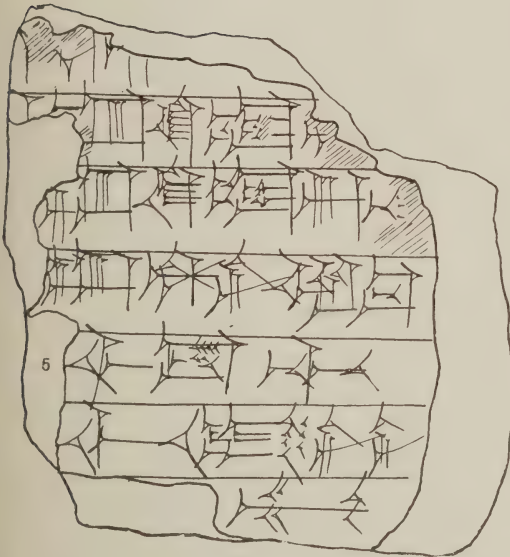
Col. 2

Col. 1



25

OBVERSE



REVERSE

Col. 2

Col. 1





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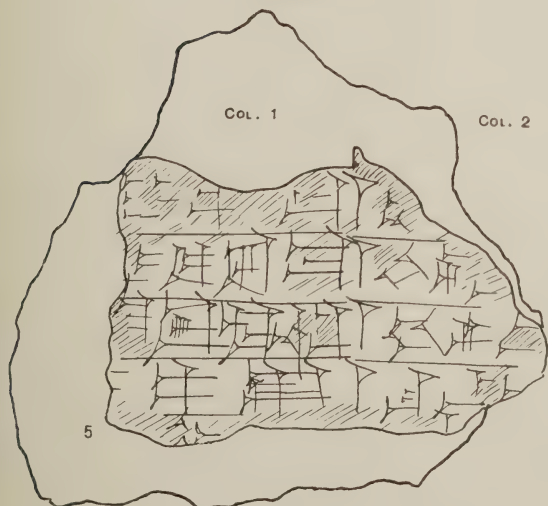


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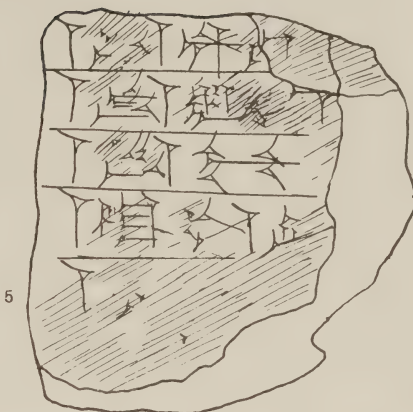
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27

OBVERSE



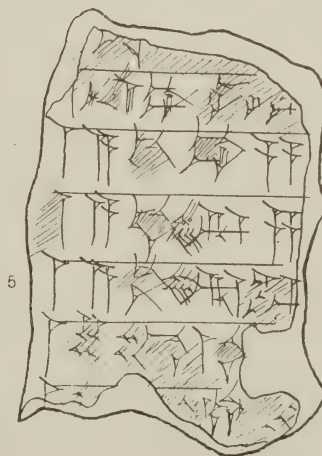
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OBVERSE



30

REVERSE







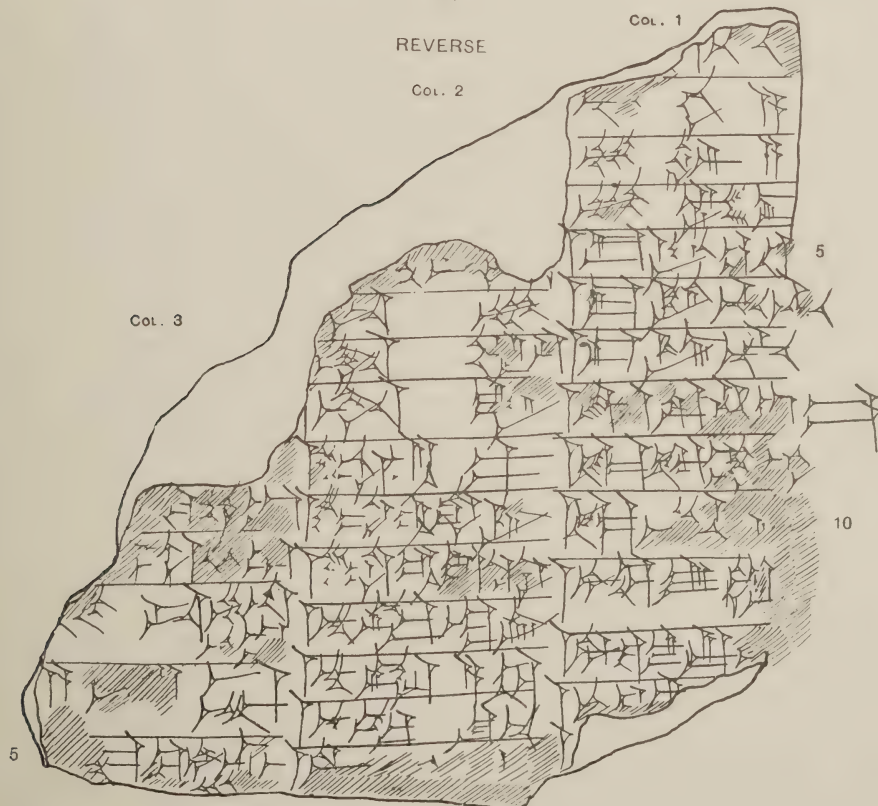
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REVERSE



32

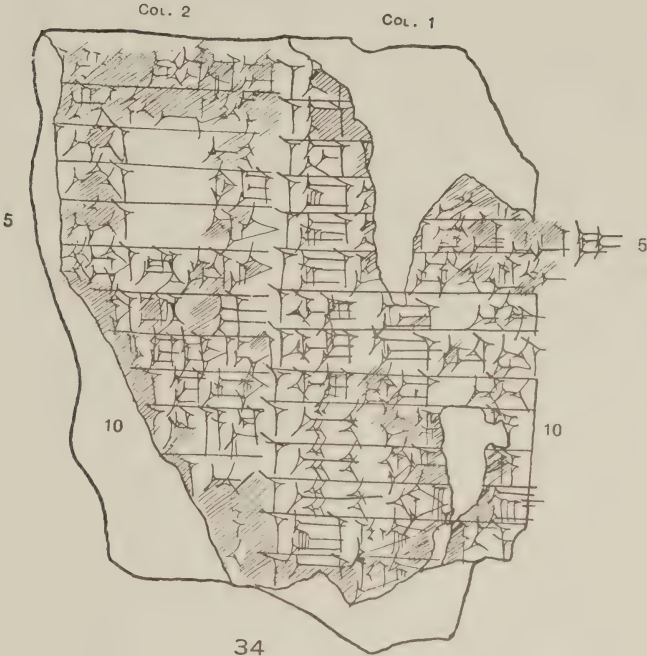
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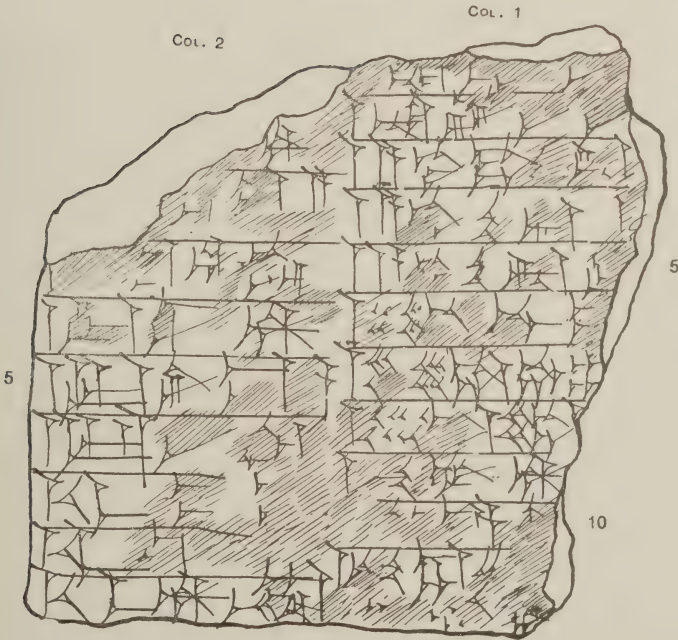


33

REVERSE



REVERSE

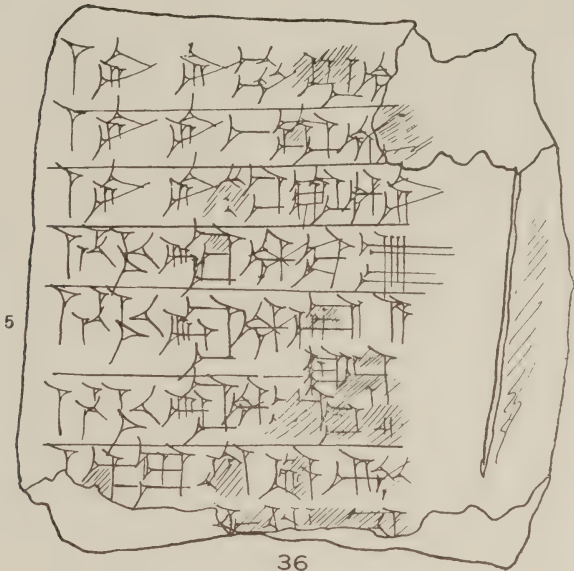






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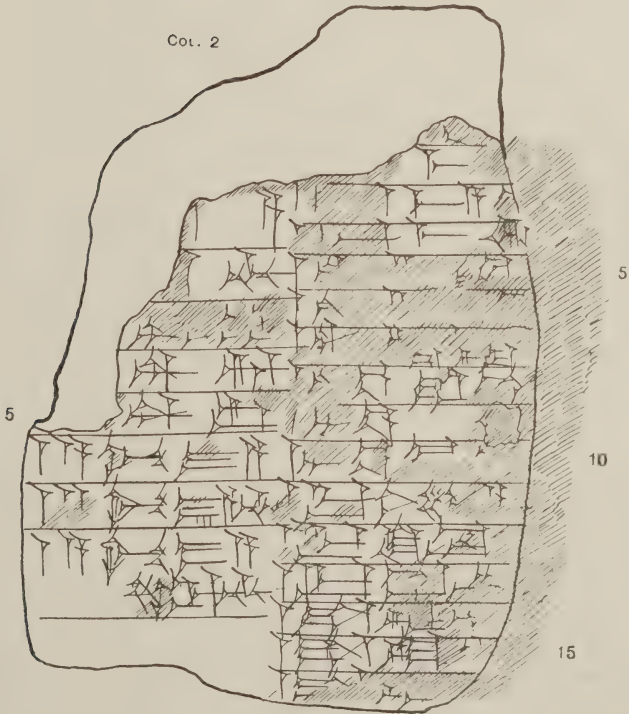
OBVERSE



REVERSE

Col. 1

Col. 2



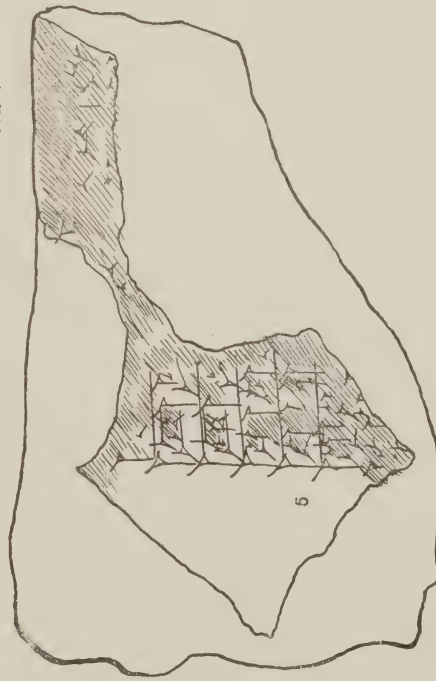


Col. 1  
OBVERSE

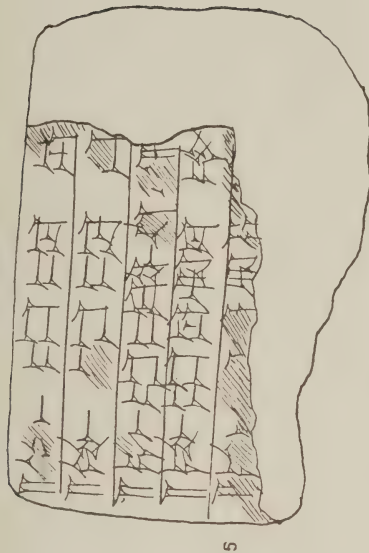


REVERSE

Col. 4



OBVERSE



Col. 2 REVERSE

Col. 1



REVERSE

Col. 2 Col. 1



OBVERSE

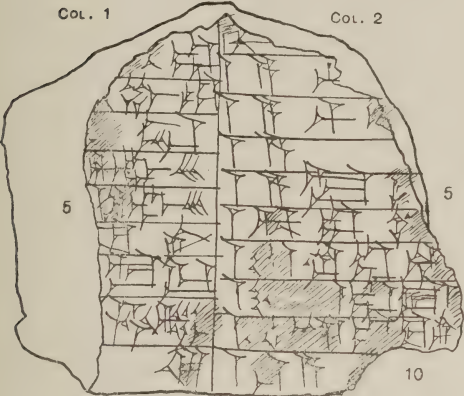




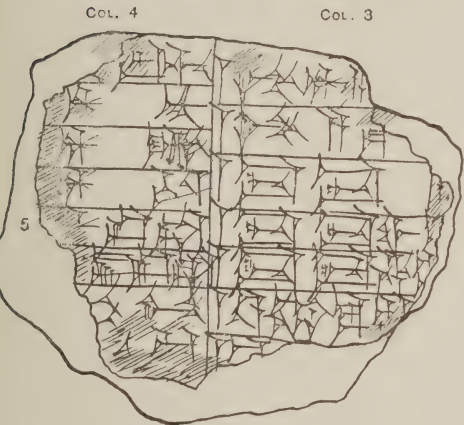


41

OBVERSE

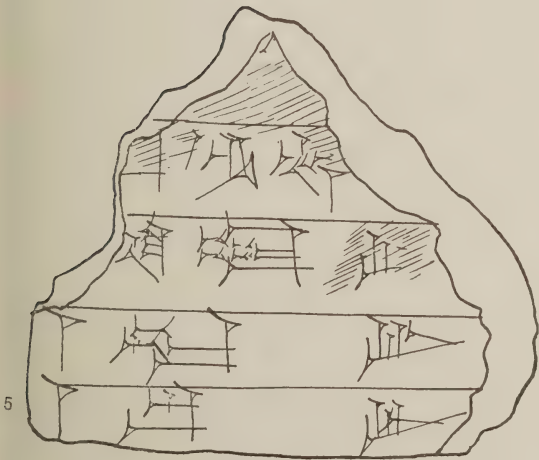


REVERSE



43

OBVERSE

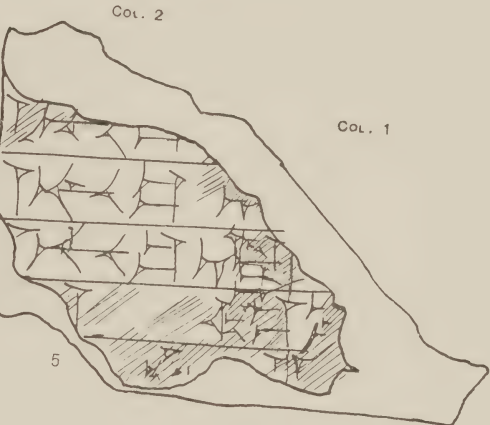


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OBVERSE

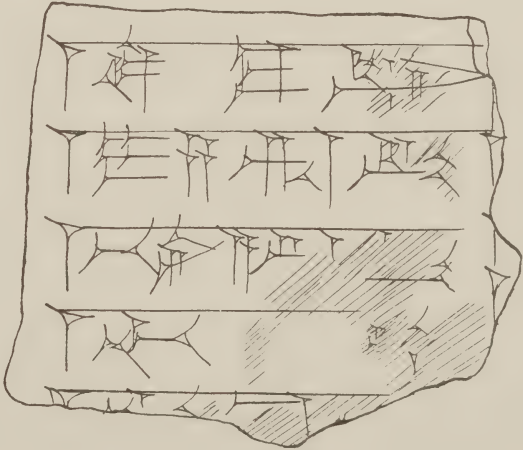


REVERSE



44

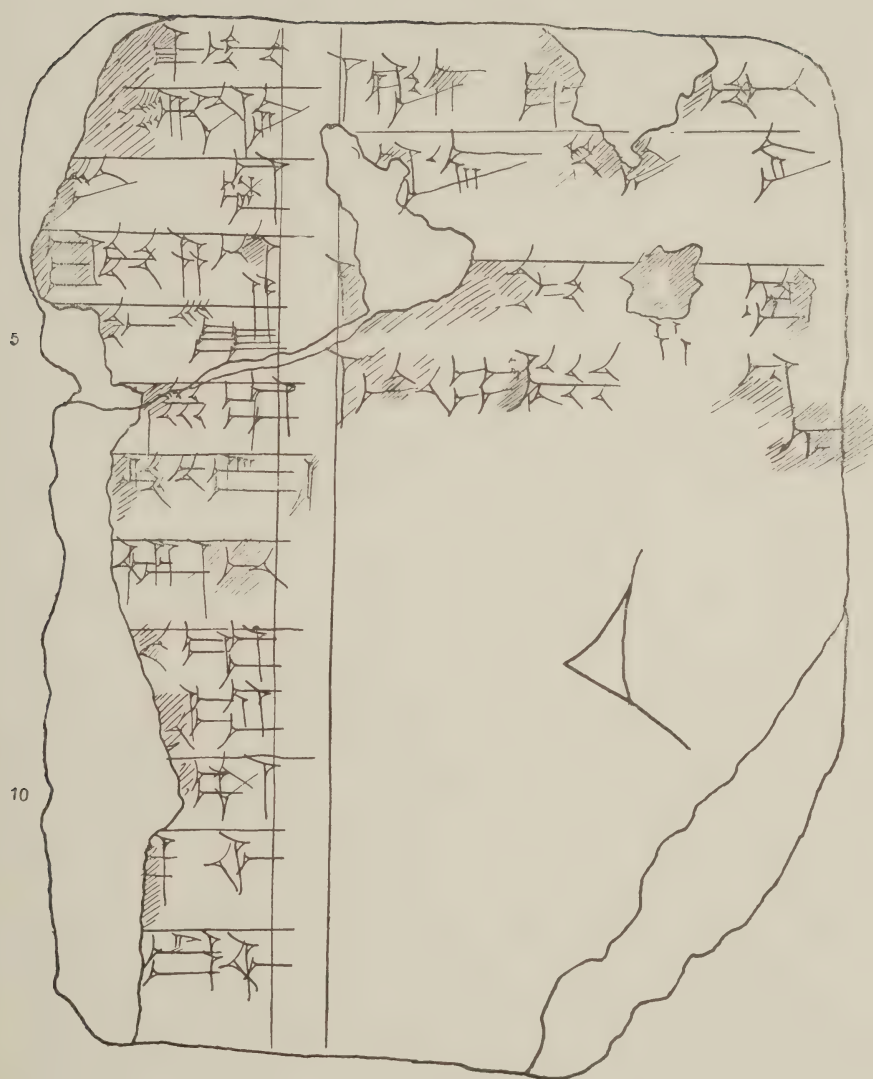
OBVERSE





45

OBVERSE







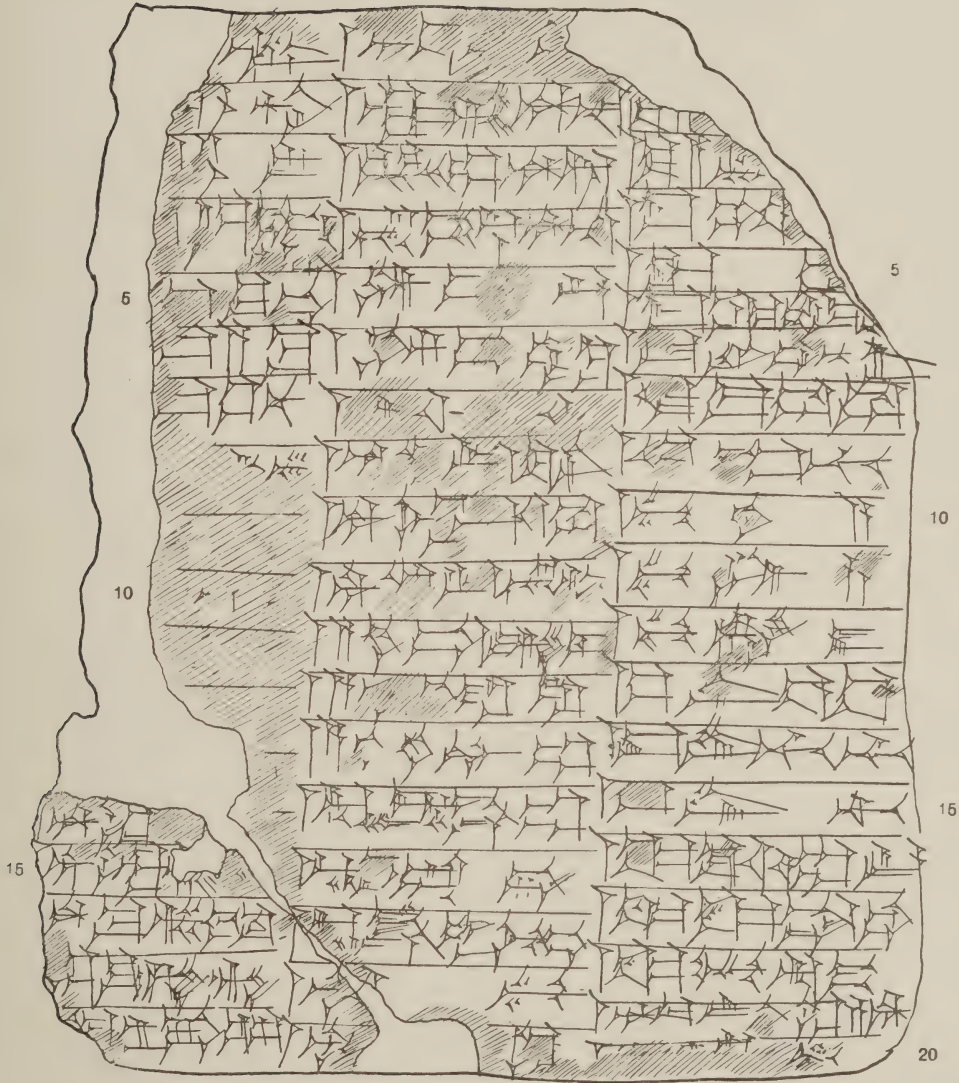
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REVERSE

Col. 3

Col. 2

Col. 1





OBVERSE



REVERSE

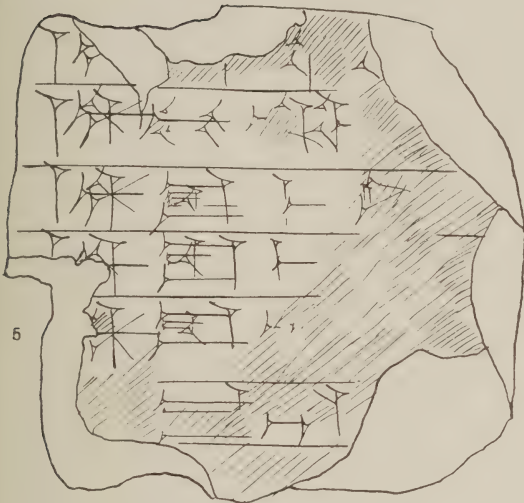






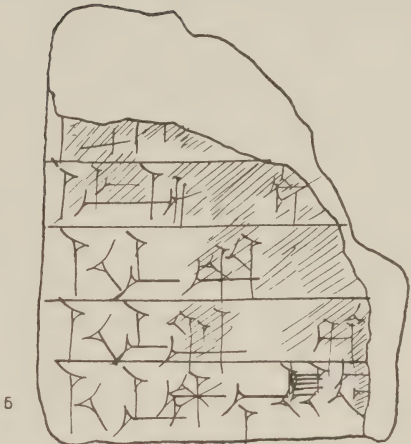
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OBVERSE



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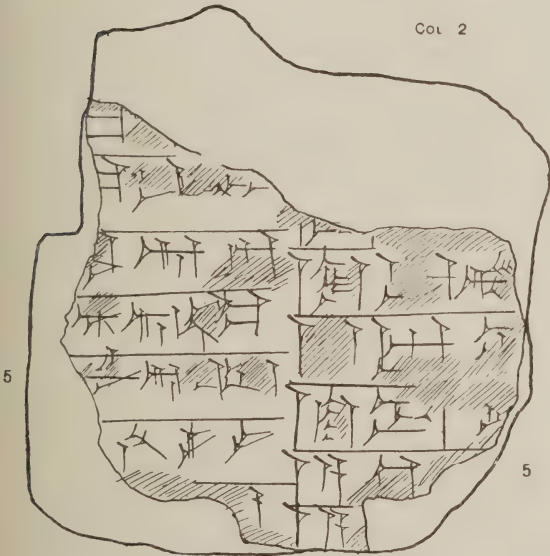
OBVERSE



REVERSE

COL. 1

COL. 2

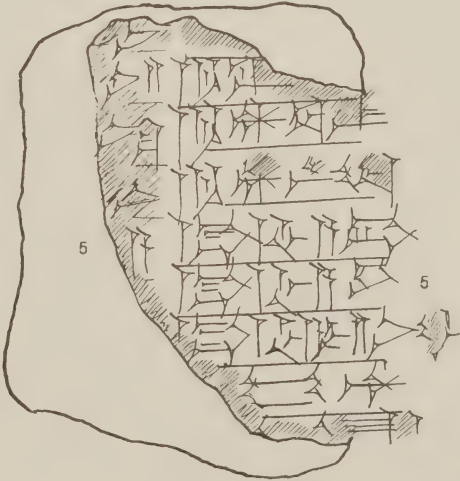


49

REVERSE

COL. 2

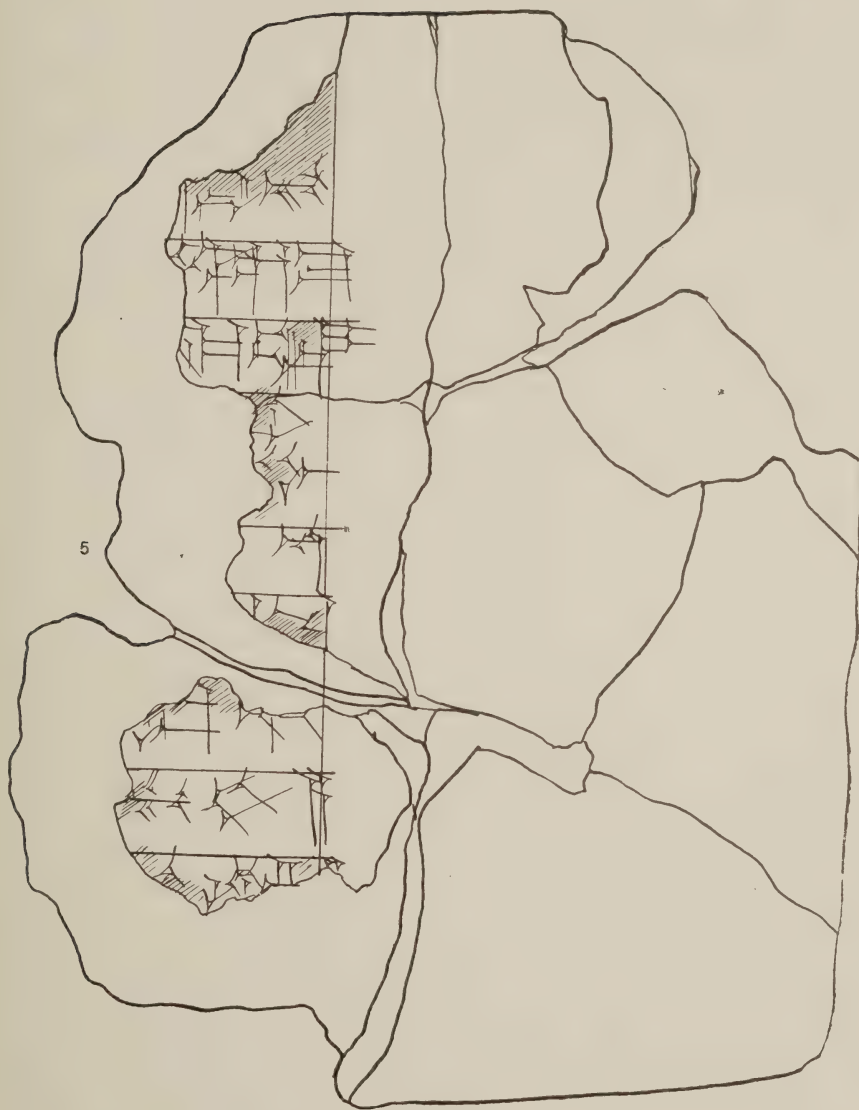
COL. 1





50

OBVERSE

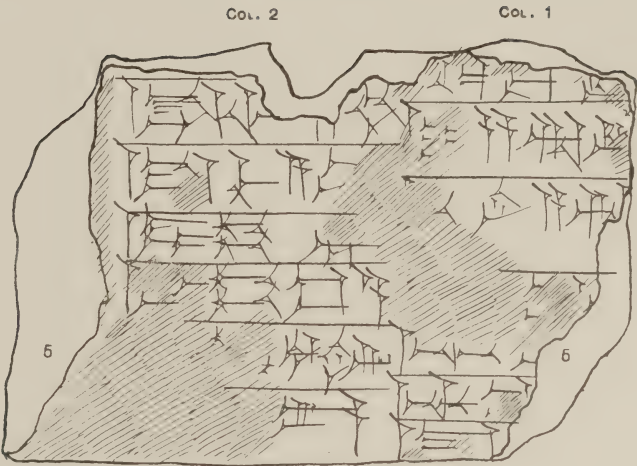






51

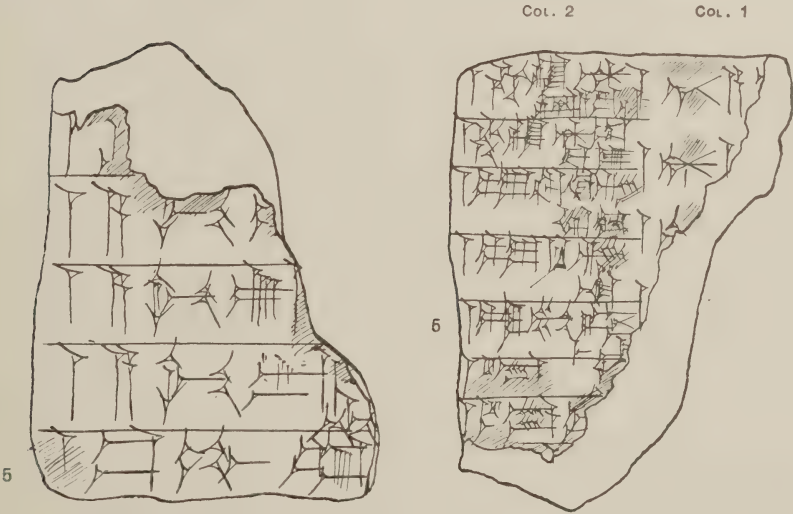
REVERSE



52

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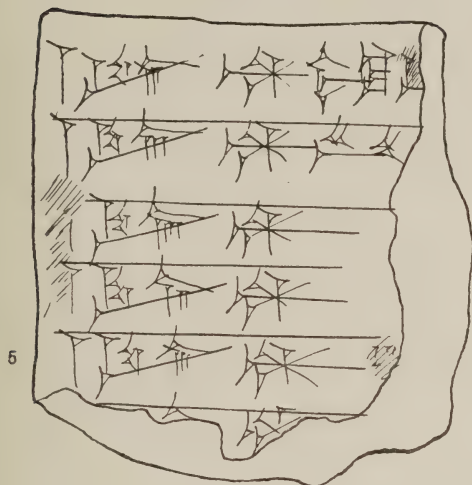
REVERSE





53

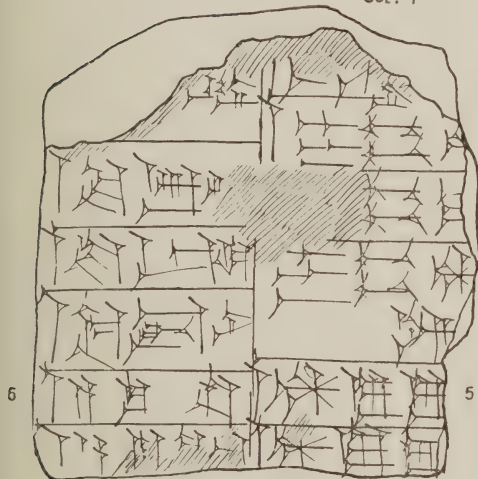
OBVERSE



REVERSE

Col. 2

Col. 1

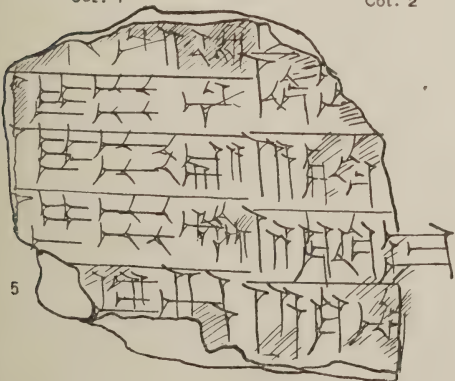


55

OBVERSE

Col. 1

Col. 2



54

OBVERSE

Col. 1

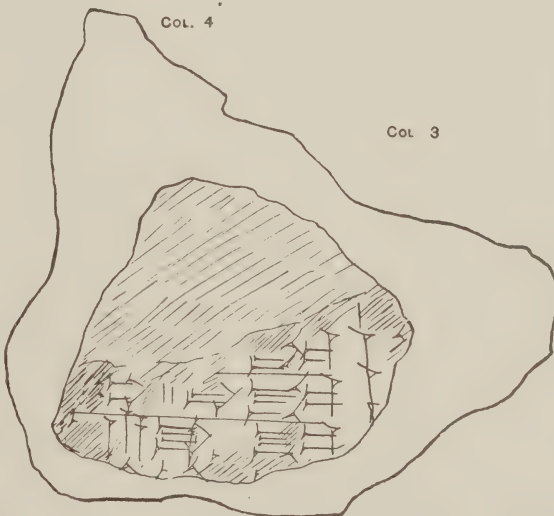
Col. 2



REVERSE

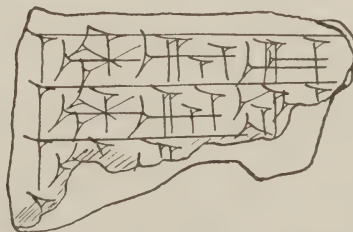
Col. 4

Col. 3



56

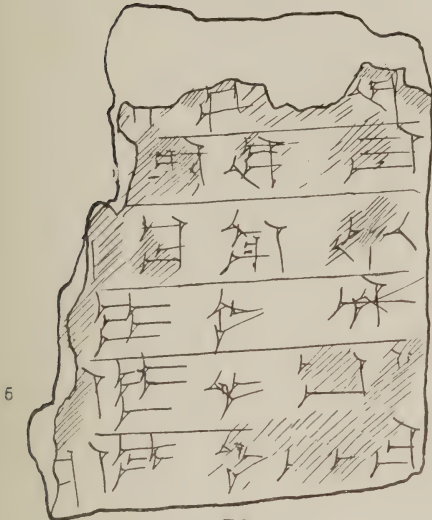
REVERSE





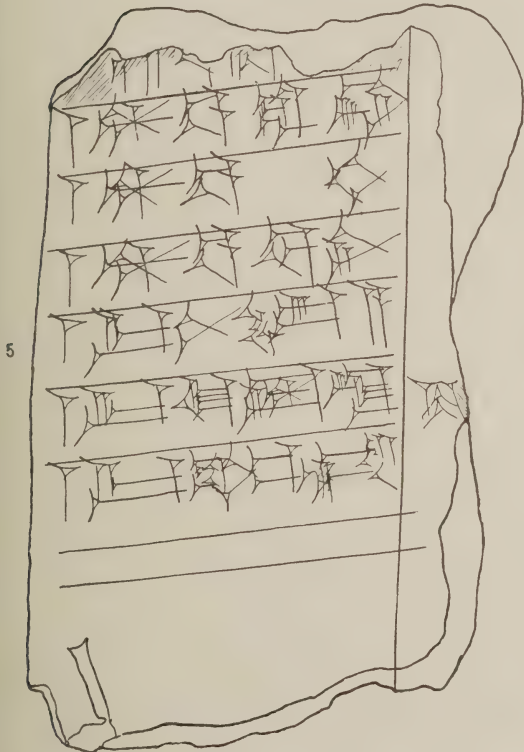
57

REVERSE



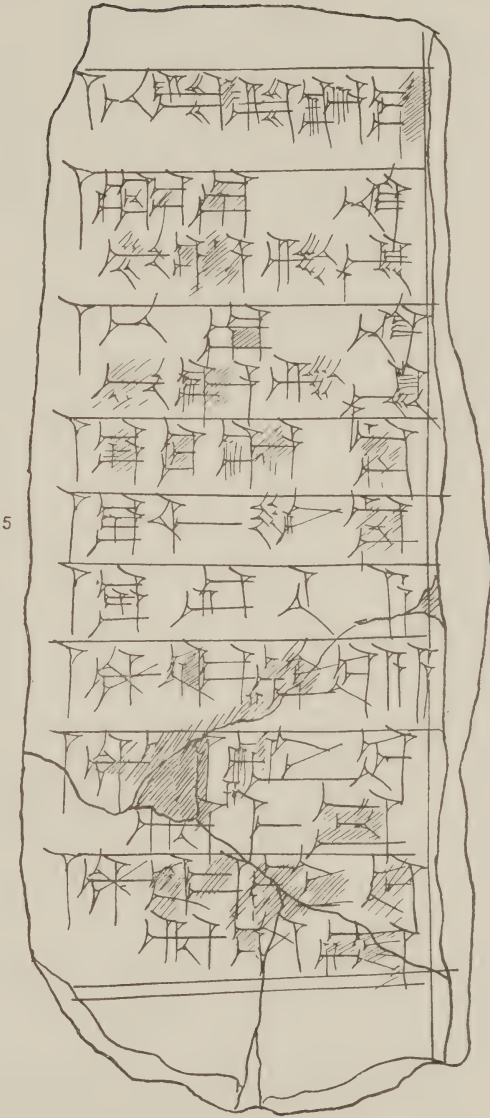
59

OBVERSE



58

OBVERSE







60

OBVERSE





60

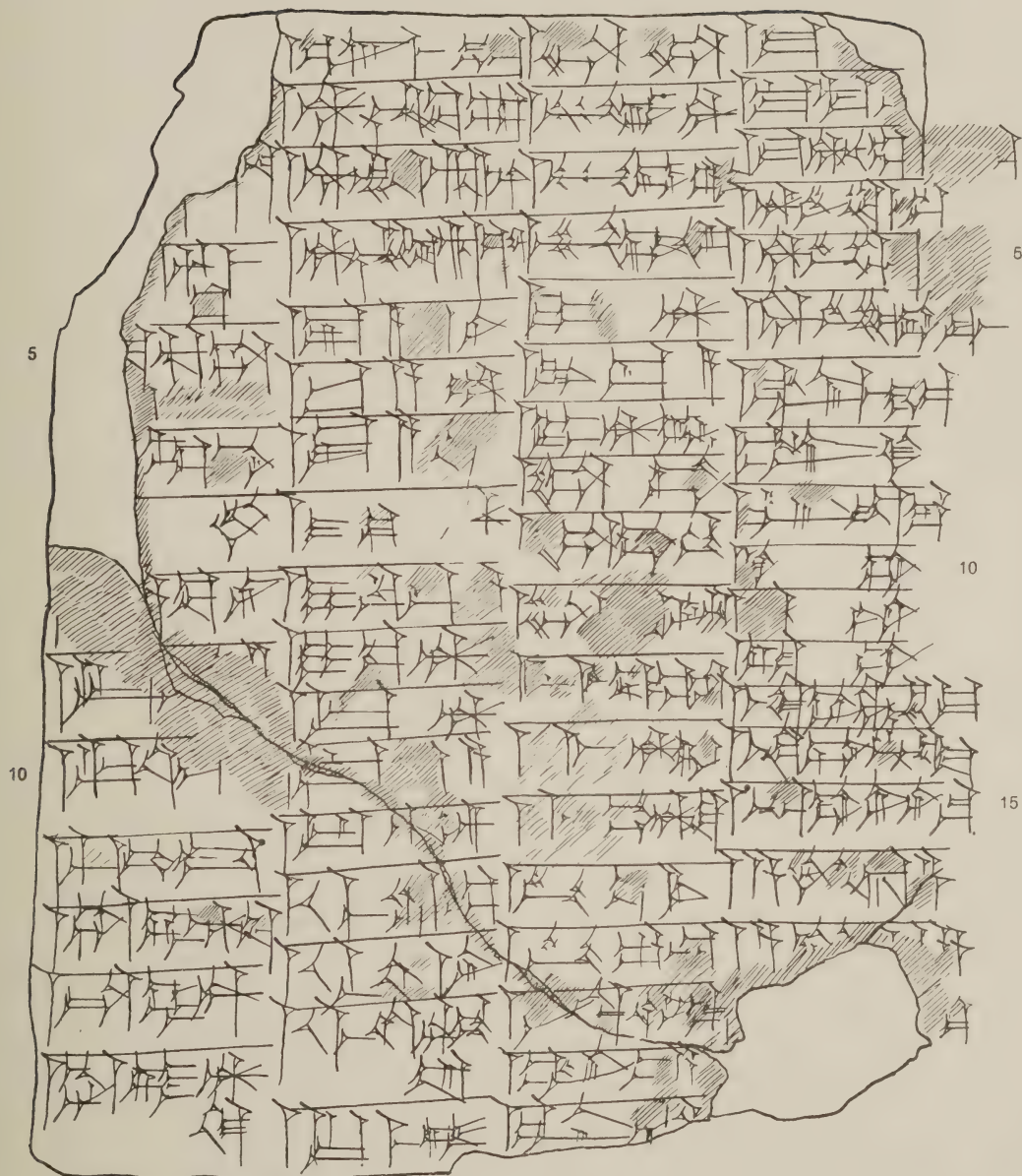
REVERSE

Col. 4

Col. 3

Col. 2

Col. 1











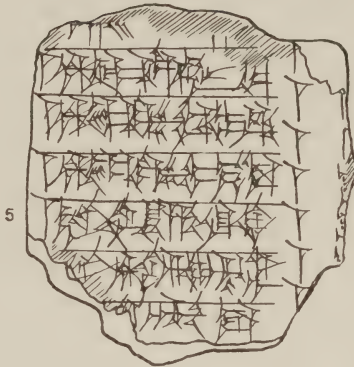
62

OBVERSE

REVERSE

COL. 2

COL. 1



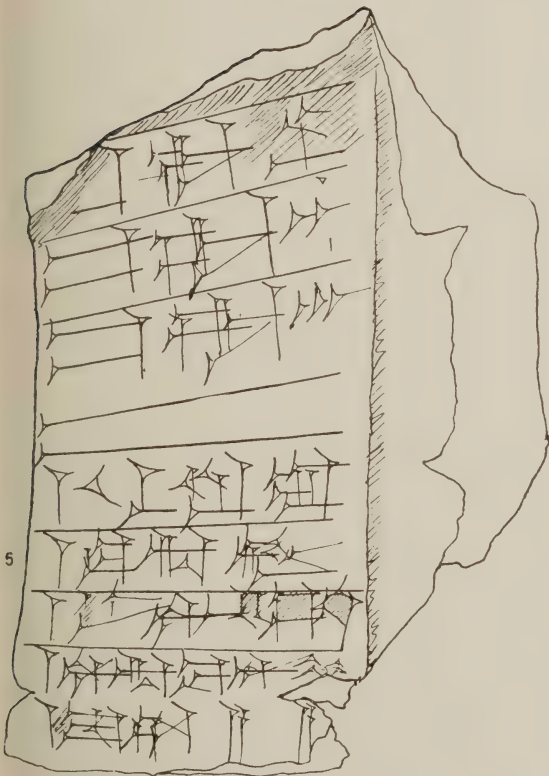
63

OBVERSE

COL. 2

REVERSE

COL. 1





PHOTOGRAPHIC REPRODUCTIONS



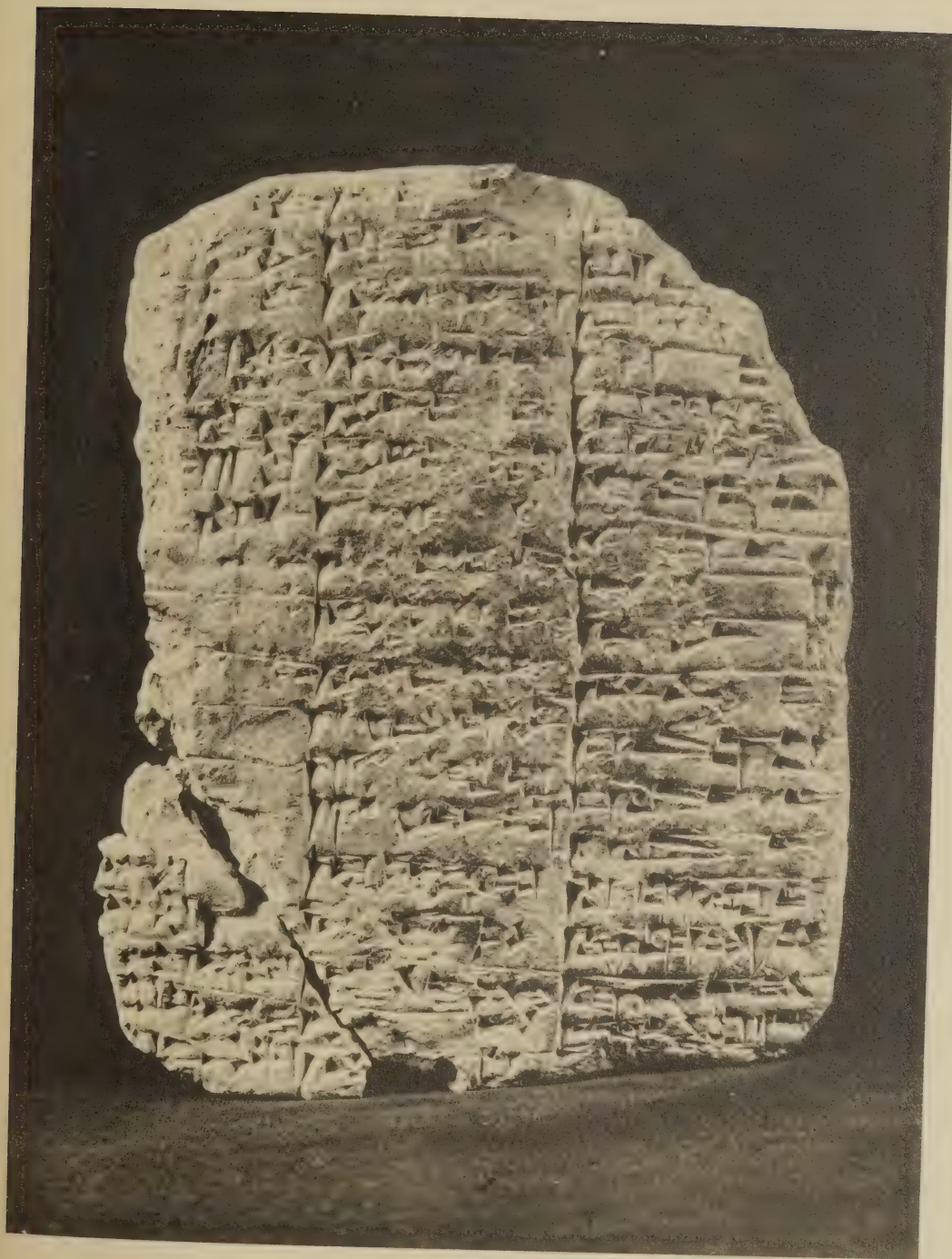




OBVERSE OF A SCHOOL EXERCISE SHOWING THE TEACHER'S  
MODEL AND THE ATTEMPT OF A PUPIL TO COPY IT







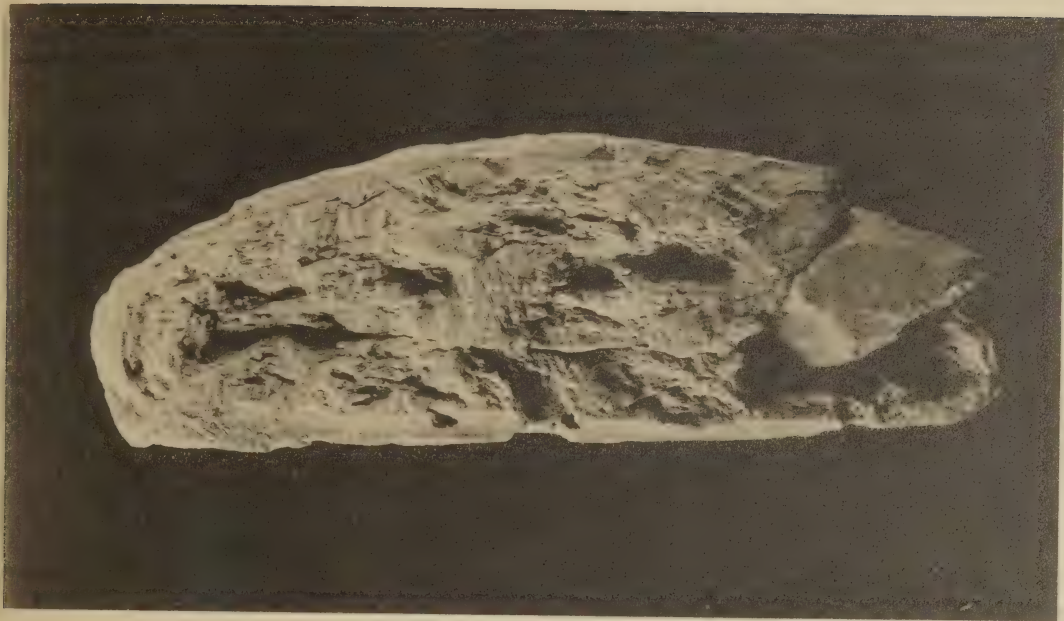
REVERSE OF THE PRECEDING WHICH IS THE WORK OF  
ANOTHER PUPIL





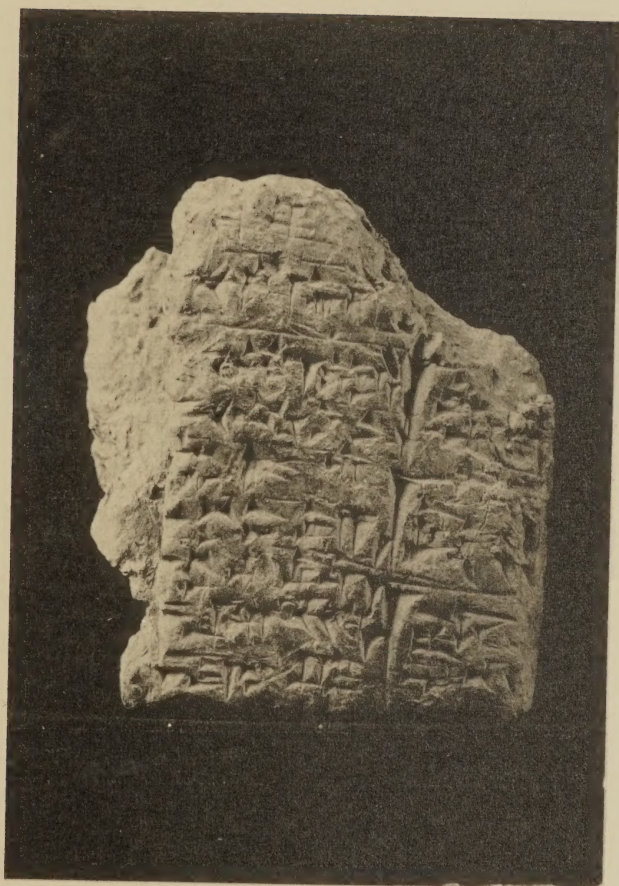


OBVERSE OF A SCHOOL EXERCISE OF WHICH ONLY THE TEACHER'S MODEL HAS BEEN PRESERVED



EDGE OF THE SAME SHOWING THE INDENTATIONS MADE WITH THE STYLUS PRIOR TO THE TABLET BEING CUT





REVERSE OF A SCHOOL EXERCISE WITH  
IRREGULAR DIVISION OF THE LINES  
CBS 6390



DATE DUE

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~~DATE 11-20-1988 BY SP-8 JLD/STW~~  
JUN 15 1995

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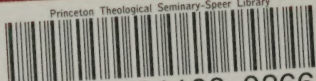
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